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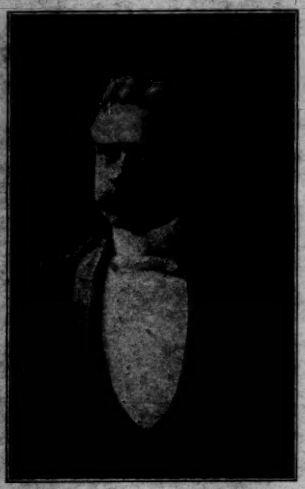

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VI.—(XLVI).—APRIL, 1912.—No. 4.

THE REVISION OF THE VULGATE.

IN the revision of the Vulgate we may distinguish three stages: first, there was a revision conducted under the presidency of Cardinal Carafa, lasting from the pontificate of Gregory XIII to that of Sixtus V, and taking for its basis the Plantinian text of the Antwerp Bible of 1583, certain copies of which show the corrections admitted by the members of the Commission; secondly, Sixtus V, dissatisfied with the results of the Carafa revision, undertook to do the work himself (1589-1590), thus producing the so-called Bible of Sixtus V, in which part of the textual corrections appear in print, part have been added to the printed text; thirdly, after the death of Sixtus V, Gregory XIV ordered another revision, which was finished under Clement VIII.

RECENT LITERATURE.

In recent times new light has been shed on the second and third of the foregoing stages: Mgr. P. M. Baumgarten has written on the publication of the Bull "Eternus ille celestium",[1] on the original text of the same Bull,[2] and on the Sixtine Vulgate and its introductory Pontifical Constitution;[3] Fr. X. M. Le Bachelet has published a monograph entitled *Bellarmin et la Bible Sixto-Clémentine,*[4] another called *Bell-*

[1] Biblische Zeitschrift, vol. V, pp. 189-191.

[2] Ibid., 337-351.

[3] Alttestamentl. Abhandlungen herausg. v. Prof. Dr. J. Nikel. III. Band, 2 Heft; Münster, 1911.

[4] Étude et Documents inédits; Paris, 1911.

armin avant son Cardinalat,[5] and he has also contributed a first article on a kindred subject to *Études,*[6] a second to Vacant-Mangenot's Dictionary of Catholic Theology;[7] Joseph Turmel has repeatedly studied the question in the *Revue du Clergé français;*[8] Fr. Nisius has given us a first instalment of a monograph on the same subject in the January number of the *Zeitschrift für katholische Theologie* (pp. 1-47). We may add here Fr. Höpfl's defence of the Vulgate against Valla and Erasmus;[9] Fr. Lagrange's article on the revision of the Vulgate;[10] Fr. Prat's contributions to the study of the Sixtine Bible;[11] not to mention publications of a more remote date on the same question. We shall mainly follow the lead of Fr. Nisius.

Historical Results.

These various investigations bring to light concerning the Sixtine Bible revision certain new historical particulars which considerably modify the description of the event given by Ungarelli-Vercellone,[12] Kaulen,[13] and Cornely.[14]

SIXTINE BIBLE NOT AN ALDINE EDITION.

These writers together with Prat and Nestle state that Aldus Manutius, Jr., printed the Sixtine Bible; but the Bullarium Romanum[15] states that Sixtus V made Dominic Basa of Venice Director of the Vatican Press erected in 1587. Renouard[16] shows that the direction of this Press came into the hands of Aldus, Jr., only during the pontificate of Clement VIII. Dominic Basa is called "stampatore di Palazzo"

[5] Lettres et Documents inédits; Paris, 1911.

[6] 20 April, 1907: Bellarmin à l'Index.

[7] Vol. II, coll. 560 ff.

[8] 1 Dec., 1904, vol. XLI, pp. 86-87; 15 Jan., 1905, vol. XLI, pp. 431-435; 15 Jan., 1907, vol. XLIX, pp. 387 ff.

[9] Biblische Studien, XIII, 2, Freiburg, 1908.

[10] Revue biblique, 1908, vol. XVII, pp. 102-113.

[11] Études, Aug., Sept., Oct., 1890, vol. L, p. 565; vol. LI, pp. 35, 205.

[12] Variæ lectiones; Rome, 1860, vol. I, pp. 25-78.

[13] Geschichte der Vulgata, 1868, pp. 444-487.

[14] Introd. general., second edit., Paris, 1894, pp. 481-501.

[15] Ed. Nap. VIII, pp. 841 ff.

[16] Annales de l'imprimerie des Alde, Paris, 1825, pp. 199 ff.

as late as 2 May, 1590, so that the Sixtine Bible is not an Aldine edition.

SIXTINE REVISION.

We have already seen that Sixtus was not pleased with the correction of the Vulgate presented to him by Cardinal Carafa toward the end of 1588. It is now known from the autobiography of Cardinal Santori that the Holy Father deputed the latter to console Cardinal Carafa, and to ask him for the return of the whole Bible. Sixtus intended to do the work himself, so as to produce something worthy of the Pope. According to the report sent 7 May, 1590, by the Spanish Ambassador Olivares to his Sovereign Philip II, Sixtus repulsed Cardinal Carafa and threatened him with the Inquisition, when the latter told the Pope that he could not add, omit, or change anything in the Bible.

TRUE DATE OF "AETERNUS ILLE".

Sixtus V prepared the Bull "Aeternus ille" whilst he was working at the revision of the Bible. Within twenty years of the Bull's publication, Father Gretser finds it incredible that not all formalities of promulgation should have been observed, seeing that the Bull is dated 1 March, 1589, while Sixtus died 29 (27) August, 1590. This long interval between the date of the Bull and the death of Sixtus has puzzled Scripture students and historians down to the time of Father Cornely. But now the Gordian knot is cut; according to the text itself, the Bull is dated 1 March, of the 1589th year of the Incarnation of our Lord, and of the fifth year of the pontificate of Sixtus. Now the fifth year of Sixtus extends from 1 May, 1589, to 1 May, 1590, while the 1589th year of the Incarnation runs from 25 March, 1589, to 25 March, 1590; the first day of March falling within these two limits is 1 March, 1590, not 1 March, 1589. Hence between the date of the Bull's publication and that of the Pope's death we have an interval of only six, instead of eighteen, months.

ORIGINAL TEXT OF THE BULL.

Father Cornely had instigated a search for the original text of the Bull "Aeternus ille", but without success. Mgr.

Baumgarten discovered this treasure in 1907, and announced his find in the same year.[17] This original text does not differ much from its printed form as it appears in the copies of the Sixtine Bible, and in the works of James, Amama, Hody, Kaulen, and Cornely. But the variations of the text show that Sixtus continued to polish and improve the work; for instance, the original reading, "pro quo (Petro) Dominus . . . non semel tantum sed ter rogavit", has been changed to, ". . . sed *semper* rogavit". In writing "ter" the Pope may have substituted II Cor. 12: 8, "propter quod ter Dominum rogavi" for Luke 22: 32; or he may have had before him a faulty text of this latter passage, reading "per ter", instead of "pro te"; or, again, he may have had in mind John 21: 15 ff. What is of more importance than these slight corrections is the official attestation written on the last page of the manuscript, that the Bull had been promulgated 10 April, 1590. We shall have to return to this testimony.

VARIOUS DATES OF THE SIXTINE BIBLE.

Mgr. Baumgarten has been able to give us detailed information about the progress and the completion of the printing and the first circulation of the Sixtine Bible. The Vatican collection of the *Avisi,* a kind of written weekly journal, furnishes the following dates: 1589, 1 November, the Old Testament has been printed; 1589, 25 November, the Old Testament is passing the Congregation of the Index; 1590, 2 May, the whole Vulgate is finished, and is transmitted to the Cardinals and the Court dignitaries; 1590, 7 May, the Spanish ambassador, Olivares, announces the completion of the work to his Sovereign, promising to send him a copy even before the complimentary copy of the Pope can be forwarded; 14 May, he announces the transmission of two copies; 28 May, Angelus Rocca, Hermit of St. Augustine, delivers to the ambassador the copy intended for the King of Spain, and announces the Brief which the Pope will write to the King; 31 May, twenty-five such papal Briefs, directed to various sovereigns, and dated 29 May, were actually sent out, together with complimentary copies of the Sixtine Bible. Besides, copies of the Bible had been in the market since 2 May.

[17] Biblische Zeitschrift, V [1907], pp. 189-191, 337-351.

CORRECTION OF THE SIXTINE BIBLE.

Meanwhile, the correction of typographical errors continued uninterruptedly. Common ink and printer's ink, white and brown coloring matter, erasing and etching, pen and defacing-stamp, slips of paper and the paste brush, all these means were resorted to in order to blot out the fatal mistakes in the Sixtine Bible. The Spanish ambassador writes on 30 June, that Angelus Rocca had asked him to return the complimentary copy intended for the King of Spain, so that some more of its errors might be corrected. The ambassador complied with this request; moreover, he gives a list of all the corrections that were to be made in the Bible, and he mentions a rumor that they were to be printed and added by way of appendix. But this plan did not materialize; nor did another scheme announced in the *Avisi* of 22 August, 1590, according to which all the Sixtine omissions and additions were to be printed separately, so that all the older editions of the Bible might be corrected and brought into conformity with the papal changes.

SAD FATE OF THE SIXTINE BIBLE.

It has been seen that the Sixtine Bible was ready for circulation on 2 May, 1590, and that Sixtus V died on 29 (27) August of the same year. During the vacancy of the Holy See, probably before 5 September, the Congregation of Cardinals forbade the further sale of both the Sixtine Bible and its introductory Bull "Aeternus ille". Toward the beginning of 1592, Pope Clement VIII sent an order to his Nuncios and to the General of the Society of Jesus, to buy up, at the expense of the Holy See, all the copies of the Sixtine Bible which could be found. The copies thus recovered were to be given to the respective Nuncios, but it is not certain that they were actually destroyed. The repurchase took place most generally in the countries menaced by heresy, in Germany, Belgium, and Holland; on 22 December, 1592, Philip II of Spain, also was asked through the Duke of Sessa to return his complimentary copy of the Sixtine Bible to the papal Nuncio. We may suppose that the same request was addressed to the other possessors of complimentary copies. Owing to the political conditions of France, the order of

Clement VIII could not be carried out in that country; it is on this account that Mgr. Baumgarten supposes that most of the forty copies of the Sixtine Bible known to be extant belonged originally to France. At any rate, if we add to the above forty the number of copies that were either bought back or returned, we find that the actual circulation of the Sixtine Bible was larger than has been commonly supposed. The copy in the Bibliotheca Angelica, Rome, which was used in the printing of the Clementine Bible, and the copy in the Vatican Library, which contains the last corrections of the Clementine Bible, finished 23 August, 1592, by Toletus, are probably the two most celebrated specimens of the Sixtine Bible that have come down to us.

NEW REVISION.

A new revision of the Vulgate was begun under the pontificate of Gregory XIV. The slow progress of its earlier stages was compensated for by the hurried work of the Commission in the Villa of Cardinal Colonna. In recent times, certain writers have considered the report that the work of revision was completed in nineteen days in the Cardinal's Villa at Zagarolo, as a legendary growth. But the historical truth of the fact is attested by a letter of Peter Morinus, by a note found among the writings of Bellarmin (both Morinus and Bellarmin were among the revisers), by a letter of the Spanish Ambassador, dated 5 July, 1591, by the statement in the *Avisi di Roma* of 23 June, 1591, and by the fact that Bellarmin assisted St. Aloysius during the last days of his earthly life; for this implies that he must have returned to Rome, at latest, about the middle of June, and cannot have remained at Zagarolo till October, as Ghislieri wishes us to believe. The revision in the Villa at Zagarolo falls, therefore, somewhere between the end of March and the beginning of June, 1591. But since Gregory XIV died 15 October, 1591, he had not time to publish the newly revised Vulgate. After his election, Clement VIII commissioned Toletus to revise the work of the previous revisions, and this last revision was finished 28 August, 1592. Finally, the Clementine Bible was published on 9 November, 1592, under the name of Sixtus V.

A Theological Difficulty.

Thus far we have dealt with mainly historical questions; now, we have to consider a theological difficulty. How can the infallibility of Sixtus V be safeguarded in the light of the foregoing facts? This question began to be agitated among theologians within ten years after the death of the great Pope. On 23 June, 1608, the question was proposed to Cardinal Bellarmin by Father Gretser, Professor of Theology at Ingolstadt. (1) The Bull "Aeternus ille" was issued by Sixtus not as a private person, but in his capacity of Sovereign Pontiff: ". . . deque Apostolicae potestatis plenitudine statuimus et declaramus". (2) The whole tenor of the Constitution shows that it intends to bind the whole Church. (3) The Bull deals with a matter pertaining to faith; for it defines that the Sixtine Edition is the Vulgate approved by a "decretum fidei" of the Council of Trent. The exceptions that the Pope had not acted with sufficient care, or that he had changed his mind, or that the Church had not accepted the Bull, either destroy papal infallibility, or render it nugatory.

FIRST SOLUTION.

Thus far, no answer given by Bellarmin to Father Gretser's difficulty has been found. But Le Bachelet[18] quotes a document of an anonymous writer the contents of which imply that the Cardinal had given a solution of the problem. The unknown writer is not satisfied with the Cardinal's answer and tries to give another. He considers it an error in faith to deny that a part or a verse of the Bible, as it is in the Vulgate, does not belong to the word of God, or to change the meaning of a text, substituting the word of man for the word of God. He feels convinced that Sixtus has failed in both ways, and has fallen into an error in faith in his definition. But this does not clash with the prerogative of papal infallibility. For the anonymous writer believes that this prerogative has been granted to the Roman Pontiff or the General Council "juxta ordinarium Dei providentiam, seclusis miraculis". If then a Pontiff should attempt to define something that is an error in faith without using the neces-

[18] L. c. pp. 159-165.

sary human care, he could not be impeded from doing this without a miracle; consequently, he would not define as Pope, but only as a private person. The unknown writer maintains that this happened in the case of Sixtus V; hence his definition of an error does not clash with papal infallibility, but proceeds from Sixtus in his private capacity.

SECOND SOLUTION.

No need to state that such a view of papal infallibility did not meet with the approval of theologians. If the Pope did define that the Sixtine Bible was the Vulgate as approved by the Council of Trent, his definition was infallibly true. How can theologians maintain this position? As early a writer as Bellarmin answers this question. In his treatise "De Editione Latina Vulgata, quo sensu a Concilio Tridentino definitum sit, ut pro authentica habeatur", he maintains that the Tridentine Council had declared the Vulgate authentic in the sense that it contains no error against faith or morals, and must be used in the public reading in churches and schools.[19] As the Sixtine Edition of the Vulgate did not contain any error against faith or morals, Sixtus did not fail in his infallibility when he defined that the Sixtine Edition was the Vulgate approved by the Council of Trent. The same solution of the problem is given by Tanner, a contemporary of Cardinal Bellarmin.[20] This shows that the doctrine of papal infallibility was not impaired by the admission that Sixtus had really defined the contents of the Bull "Aeternus ille".

THIRD SOLUTION.

a. *Bull "Aeternus ille" was Promulgated.*

But in the interest of truth we may ask the question, did Sixtus V really promulgate the Bull here in question? The original copy of the document found by Mgr. Baumgarten appears to settle the question for ever. For on the back of the last page we have the written attestation of Pompeus Guerra, the "magister cursorum", that the Bull was publicly

[19] Bellarmin enumerates eleven celebrated theologians who hold the same opinion: Driedo, Vega, Lindanus, Canus, Sixtus Senensis, Tiletanus, Zangers, Payva, Forerius, Oleaster, Genebrardus.

[20] Theol. schol., tom. III, Disp. I de fide, qu. IV, dub. VI, n. 267.

affixed in the usual places in Rome on 10 April, 1590. Baumgarten develops this argument at length, and feels convinced that it is conclusive. Besides, in his dedication to the Emperor, Sixtus uses the expression: "constitutione perpetua super hoc jam edita"; since this was written on 29 May, 1590, the Pope must have known that the Constitution was published before that date. Again, if the Bull had not been properly published, the "magister cursorum" would have known it, and he would have testified to this fact when the theologians after the Pope's death began to discuss the question; but he is not known to have expressed any doubt as to the fact of publication.

b. *Bull was not Promulgated.*

These considerations appear to speak strongly in favor of the opinion that the Sixtine Bull and Bible were duly promulgated. But there is reliable testimony and documentary evidence for the opposite opinion too.

Testimony. Bellarmin had been in Paris during the year 1590, but according to his autobiography he returned to Rome on 11 November of that year. Hence he was on the scene of events shortly after the death of Sixtus and after the occurrences preceding his death. He testifies, on the authority of the Cardinals who had been in Rome during the summer, that the Bull was not promulgated; "id quidem illi se certissime scire affirmabant". Those who deny the validity of Bellarmin's testimony on the ground that it is not contemporary evidence, rely on the opinion that Bellarmin returned to Rome only in 1591, 11 November; but this opinion is contradicted by the autobiography, and also by the fact that Bellarmin was certainly in Rome before the death of Gregory XIV which occurred on 15 October, 1591. The second witness is Pope Paul V. His testimony is of the highest value both on account of the elevated position of the witness, and on account of the office of Apostolic Auditor which he held under Gregory XIV, since it brought him into intimate contact with the papal court. The third witness is Father Azor, Professor of Theology at the Roman College, who maintained in a public disputation the opinion that the Bull "Aeternus ille" had not been promulgated. It must be added that this

disputation occurred during the year 1590, and that Father Azor was not unaware of the attestation of its publication, written on the last page of the Bull. This testimony cannot be set aside as mere gossip; being contemporary evidence, it carries its own weight without need of further proof. Besides, if it had been false, it would have been contradicted in Rome, since the persons who had been engaged in the publication of the Bull were still alive. Fr. Azor's contention that the date of publication, 10 April, had been placed on the back of the Bull "anticipando", does not imply any falsehood or any falsification on the part of the Pontiff, as Mgr. Baumgarten endeavors to prove. The date merely shows the original intention of Sixtus; if the Bull was not published on 10 April, the retention of the official attestation bearing that date may be owing to forgetfulness on the part of the Pontiff, or to carelessness on the part of his officials. A fourth witness is Angelus Rocca, who writes that Sixtus had privately printed the corrected Bible, and put it into the hands of the learned, but that he was prevented by his death from publishing it.[21] A fifth witness is the Theatine Father Michael Ghislieri, who states that Sixtus published the corrected Bible, but was prevented by his death from promulgating it.[22] This contemporary evidence may be strengthened by an appeal to the Preface of our Clementine Bible, where we read: "Quod [opus] cum esset excusum, et ut in lucem emitteretur, idem Pontifex [Sixtus] operam daret"; hence the Sixtine Bible was printed, and circulated by sale and the presentation of complimentary copies, but there was no "emissio in lucem", no promulgation. Finally, neither the reports sent by the Spanish Ambassador to Philip II, nor the *Avisi di Roma* contain any reference to the promulgation of the Bull "Aeternus ille", though both these sources usually relate events of much minor importance.

Documentary Evidence. Nestle infers the perplexity of theologians from the fact that they consider the question whether the Bull "Æternus ille" was publicly affixed to cer-

[21] Note written in a copy of the Clementine Bible of the year 1592, kept in the Bibliotheca Angelica, Rome.

[22] Vezzosi, I Scrittori de' chierici regolari detti Teatini: vol. I, p. 17.

tain places in Rome for the space of four months, or whether it was affixed at all. But this shows only the ignorance of the writer. Those acquainted with the process of promulgation know that these formalities were necessary for the very validity of the document. Again, if documents indicate the time at which they are to begin to be obligatory, it must be considered whether they have been retracted in the interval between their first publication and their time of obligation. This question is important in case of the Sixtine Bull, since it is expressly stated that the Constitution will be obligatory in Italy four months after its publication; in the rest of the Christian world, eight months after that event. The final act in the process of promulgation was the inscription of the document in the Apostolic Chancery. What is to be said about these various points in the case of the Bull "Æternus ille"?

Was the Constitution published at all? The attestation of the "magister cursorum" seems to settle this question. But Vasquez, a theologian of the sixteenth century, is not convinced by such testimony: "accidit etiam interdum", he says, "ut in legibus et bullis impressis dicatur 'publicatae tali die' et tamen nunquam solemniter fuerint promulgatae, quare nec tunc vim legis habebunt."[23] We have already appealed to the testimony of Fr. Azor, who declared in a public disputation held in Rome that the Bull had not been published. The alleged testimony of Bellarmin and Paul V does not necessarily imply that the Bull was never publicly posted in the usual places in Rome; for these two witnesses deny the *promulgation,* not the *publication* of the Constitution. Writing about twenty years after the death of Sixtus V, Fr. Tanner states: "Nam ut ex viris gravibus et fide dignis, qui in hanc rem sedulo inquisierunt, compertum est, dictum seu decretum illud, quod Sixtus suis Bibliis praefixerat, numquam fuit plene promulgatum sed tempestive revocatum." These words admit of a double explanation: either the Bull was published by the press, but not fully promulgated by posting it in the places determined by law and custom; or the Bull was posted in the usual places, but was recalled before the time necessary

[23] In Iam IIæ S. Thom., tom. II, disp. 155, c. II, n. 15.

for its validity had expired, and thus it was not fully promulgated. If we suppose that the Constitution was publicly posted in Rome, the words of Fr. Azor may still be true. The disputation in question may have been held toward the end of April or the beginning of May, 1590; as the Sixtine Bible was not ready for circulation till 2 May, of that year, the public posting of the Bull too may have been delayed till some time in May, so that it may not have been published at the time of Azor's public proclamation.

What is to be said about the interval between the posting of the Constitution and the time of its acquiring legal force? We have seen that for Italy this time comprised four months, and eight months in the rest of the Christian world. If the Bull was posted at the earliest possible date, 10 April, 1590, it did not acquire legal force in the world at large till 10 December, of the same year. Sixtus died 29 (27) August of this year, and early in September the sale and circulation were prohibited. This may suffice from a purely theological point of view to destroy the validity of the Constitution; but in the Preface of the Clementine Edition we read: "Sixtus V . . . opus tandem confectum typis mendari jussit. Quod quum jam esset excusum, et ut in lucem emitteretur idem Pontifex operam daret, animadvertens non pauca in sacra Biblia praeli vitio irrepsisse, quae iterata diligentia indigere viderentur, totum opus sub incudem revocandum censuit atque decrevit." These words imply that Sixtus V himself changed his mind with regard to his Edition of the Vulgate; if this be true, it is natural to suppose that the Pontiff himself was the cause of the imperfect promulgation of the Bull. It would require a separate article to defend the passage of the Preface against all the difficulties raised against it; but supposing that it can be legitimately defended, we naturally inquire how and when did Sixtus change his mind? As the complimentary copies of the Sixtine Bible were sent to the various princes of Europe toward the end of May or at the beginning of June, and corrections were made even at the end of June, we must infer that the Pontiff changed his mind during the last two months of his life. No doubt he had heard much criticism of his work, and in spite of his strength of character he was not insensible to the opinion of other great men. During

these two months there is an almost absolute silence about both Bull and Bible of Sixtus V.

Was the promulgation of the Bull completed by its entry into the register of the Papal Chancery? Mgr. Baumgarten, who regards the full promulgation of the Sixtine Constitution as absolutely certain, and who discovered the original text of the document, partially grants that there is no trace of it in the official register. But this fact had been known long before our time. When during the first and second decennium after the events the theological discussion of the question was at its height, Fr. Tanner, Professor of Theology at Ingolstadt, wrote to Rome, to the then Assistant for Germany, Fr. Ferdinand Albert, in order to find out the real situations as to this question. Father Albert answered on 28 August, 1610, saying that after diligent search he had found a generally accepted answer: "Certum est Bullam de iis Bibliis non fuisse promulgatam, cujus rei certissimum indicium est, in Registro hujusmodi promulgationem non reperiri." Then the writer adds the testimony of Bellarmin, Paul V, and Father Azor,[24] which has already been cited. We may add that the Sixtine Bull is also lacking in the Roman Bullarium, an omission which shows at least the attitude toward the Bull on the part of the specialists who are responsible for the collection of those documents. Again, it is strange that the extant copies of the Bull are by far fewer than the extant copies of the Sixtine Bible, though the Bible was bought up by order of the Roman Pontiff. What has been said ought to convince even the most ardent admirer of Sixtus V and his Biblical work, that the Bull "Æternus ille" probably was not promulgated; and as a probable obligation does not bind, it is certain that the Sixtine Constitution does not oblige the Church.

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[24] Tanner, Theol. schol., tom. III, disp. I, de fide, qu. IV, dub. VI, n. 265.

THE RULE OF ST. CLARE AND ITS OBSERVANCE IN THE LIGHT OF EARLY DOCUMENTS.

A Contribution to the Seventh Centenary of the Saint's Call.

THE celebration of the seventh centenary of the Poor Clares which occurs this spring will doubtless tend to direct attention toward the story of their foundation. That story opens up a chapter in medieval history by no means devoid of interest even for those who are not especially students of Franciscan origins, and it may not be out of place, therefore, to summarize, however briefly, what is already known and established about the Order of St. Clare during the most interesting period of its history—its infancy. Inasmuch as I have been taken rather to task for failing to throw "more light" upon this subject,[1] I ought perhaps to remind my readers, at least such of them as are not well acquainted with the trend of the early Seraphic legislation, that the whole question is very complex and controversial. A just concept of it can come only as a result of a careful study of the Papal Bulls at our disposal. To these documents accordingly we must now turn as to our main source of information concerning the Rule of St. Clare. It is no easy task, however, to tread one's way through the thirteenth century rescripts of the Roman Curia. Indeed, the kind of research necessary to disentangle a connected story of the Rule from them is one in which only the most patient of students is likely to persevere.

Any one who has already taken this task seriously in hand will know better than I can tell him, that the chief difficulty in dealing with the documents in question arises from the fact that we are continually encountering assertions which cannot seemingly be made to square with other assertions of apparently equal authority. In casting about for a clue wherewith to make our way out of the labyrinth of these

[1] "Only one thing is disappointing in this book," says the London *Tablet* (15 October, 1910) in a review of my *Life of St. Clare*, "the critical foreword to the Rule. We should like to know more about its history than the translator has chosen to give us. With his vast knowledge of Franciscan documents, Father Paschal Robinson, we feel sure, might have thrown much clear light upon a difficult subject in Franciscan literature. But perhaps he is reserving himself for some future essay."

seeming contradictions, we may find one, I think, or something very like one, in the lack of uniformity as to the observance of their Rule, which has been peculiar to the Poor Clares from the very outset. No two monasteries in the Order, even within the narrow confines of the Seraphic Umbria, appear to have ever followed the Rule exactly alike. So far as concerns the Monastery of S. Damiano near Assisi, the effect of personal association with St. Clare must be reckoned the dominating factor in the observance. Up to the last St. Clare used her very remarkable strength of character there in such a way that everything seemed to depend upon her individuality. Perhaps in no phase of Franciscan history is the personal note stronger than in that of S. Damiano during the four decades the Saint was set to rule over it as Abbess. It was far different, however, in other monasteries of the Order where the influence of St. Clare was less felt and where the powers of the Abbess were limited. In point of fact it may be said that the way the Rule was observed outside S. Damiano depended in no small degree on the tendency prevailing in the community. Thus we find the Clares of Monteluce near Perugia obtaining from Gregory IX in 1229 a Bull [2] "ad instar Privilegium Paupertatis ut ad recipiendas possessiones a nemini compelli possint pro altissimae paupertatis proposito servando"; whereas the same Pope soon afterward granted an Indulgence to those who gave alms to the Clares of Vallegloria at Spello,[3] and later he gave to the latter nuns the greater part of the goods (*bona*) belonging to the Abbey of San Silvestro in Mount Subasio.[4] In these two examples, which might easily be multiplied, the point illustrated is that we can early distinguish a double current, so to say, in the long line of official documents dealing with the Rule of

[2] Cf. the Bull *Sicut manifestum est* of 16 July, 1229, in *Bullarium Franciscanum*, Vol. I, p. 50. As late as 1750 the original of the Bull was preserved at Monteluce, but when I visited that monastery in 1908 not a single document was to be found there. No doubt many MSS. and books formerly at Monteluce are now mouldering in obscurity in the cellar of the Communal Library at Perugia.

[3] By the Bull *Quoniam ut ait Apostolus* of 12 Apr., 1230. Bull. Franc. I, p. 59.

[4] By the Bull *Ab Ecclesia* of 27 July, 1230, ibid., p. 81. In many instances the only records of some of the monasteries of the period that remain are the "privileges granted to them."

St. Clare, corresponding to the twofold tradition and observance which date from the very beginnings of the Order. Although the existence of these two distinct categories of Bulls may not indeed account for all the confusion or the apparent contradictions which tend to obscure the early history of the Rule, at least it brings them into some kind of orderly sequence. And that is enough for our present purpose.

It has been truly said that all powerful and permanent Rules *grow,* and there have been several stages in the growth of the Rule of the Clares. During the lifetime of St. Clare herself we may distinguish, as I have elsewhere pointed out,[5] at least three stages in its evolution, and these, so far as I am able to elucidate them, will form the subject of the following pages.

Of recent years some well-known scholars have sought to show that what we now call the Third Order was really the starting-point of the whole Franciscan Order. They hold that the Second and Third Orders of St. Francis were not added to the first, but that the three branches, namely, the Friars Minor, the Poor Ladies, and the Brothers and Sisters of Penance, grew out of the lay confraternity of penitents which was St. Francis's first and original intention and were separated from it into different groups during the absence of St. Francis in the East (1219-1221) by Cardinal Ugolino, then protector of the Order, afterward Pope Gregory IX.[6] This somewhat arbitrary yet extremely interesting theory is not without important bearing upon the evolution of the Rule of St. Clare. But although it finds some confirmation in certain early documents, such as the contemporary biography of Gregory IX,[7] it is not yet sufficiently proved to preclude the

[5] Cf. *Catholic Encyclopedia,* Vol. IV, St. Clare.

[6] Cf. Muller, *Die Anfänge des Minoritenordens* (Freiburg, 1885), pp. 33 ff.; Ehrle in *Zeitschrift f. k. Theol.,* XI, 743 ff.; Van Ortroy in A. B. XVIII, 294 ff.; E. d'Alençon in *Etudes Franciscaines,* II, 646 ff.; Mandonnet, *Les Regles, etc de l'Ordo de Poenitentia au XIII siècle* in Opus. de Crit. Hist. I-IV. (1902).

[7] In this biography, which was written about 1250 and edited by Muratori, Gregory is spoken of as having "instituted" the Poor Ladies and the Third Order. See *Script. Rerum Italicarum,* t. III, p. 575. So, too, Thomas of Celano speaks of the "wondrous life and glorious institution of the Clares" which they received from the Lord Pope Gregory, then Bishop of Ostia. Cf. I Cel. chap. VIII, n. 20 (Ed. d'Alençon, 1906), p. 23.

view still more generally received according to which the Franciscan Order developed into three distinct branches, namely, the Friars Minor, the Poor Clares, and the Third Order Secular, by process of addition and not by process of division.[8] Be this as it may, it is not difficult to recognize the work of Ugolino in the important changes made in the organization of Poor Clares during the absence of St. Francis in the Orient, as we shall see presently. We must first touch briefly upon the foundation of the Order.

To begin at the beginning, it was during the Lent of 1212 that St. Clare, who was then rising eighteen, underwent the great spiritual crisis in her life which it is customary to call her "conversion" and which, as all the world knows, was brought about by the preaching of St. Francis in Assisi. It is a romantic narrative that which describes the young girl's flight from her father's house under cover of night, and which tells how, having forced her way through a walled-up door, she hurried out of the slumbering old town and down by the silent woods below it to the wayside chapel of the Porziuncola in the plain; how St. Francis and his companions, who had been keeping vigil there, advanced with lighted torches to meet her, and how St. Francis, having cut off her hair, before the little altar of Our Lady of the Angels clothed her with the coarse "beast-colored" habit and knotted cord which had been adopted by his friars.

All this took place shortly after midnight on Palm Sunday which, in the year 1212, fell on 18 March; and it is from that date the Poor Clares reckon the foundation of their Order. And rightly so, though just how far St. Francis may have then expected or intended to found an Order of contemplative nuns with the coöperation of St. Clare is surely a matter of conjecture. In any case, it is not without interest to note that St. Clare in the document known as her Testament—whatever its witness may be worth—tells us that while St. Francis was engaged on the restoration of S. Damiano he once mounted on a wall of the old chapel and cried out to some passers by, "Come and help me in building the Monastery of S. Damiano for there will yet be ladies there by

[8] Cf. article on the Franciscan Order by the present writer in *Cath. Encyclopedia*, Vol. VI, pp. 217 ff.

whose renowned and holy way of living our Heavenly Father will be glorified throughout His holy Church." [9] What we know from other sources enables us to fix upon 1206 as the year in which St. Francis undertook the work of repairing S. Damiano.[10]

It was not, however, until some little time after St. Clare's "reception" at the Porziuncola that the Benedictine monks to whom S. Damiano belonged, offered that venerable sanctuary to St. Francis as a suitable retreat for St. Clare and the women who were already gathering round her. In the meantime, St. Clare had been placed provisionally by St. Francis with the Benedictine nuns, first at the Monastery of S. Paolo which stood on the outskirts of Bastia at about an hour's walk from the Porziuncola, and, a few days later, at S. Angelo in Panzo, another monastery of the same Order situated, as is now clear, on the western declivity of Monte Subasio not far distant from the Carceri.[11] But the claim put forward two centuries ago [12] that St. Clare had professed the Rule of the Benedictine nuns during her sojourn among them no longer merits serious refutation.

More important considerations await us in connexion with S. Damiano, for, round the small gray chapel there among the tangled olive trees, a rude dwelling was built for St. Clare and her companions and this became the cradle of the Order of the Poor Ladies. For some time after her installation at S. Damiano, St. Clare was without any written or formal Rule. She instructed her little community in the literal observance of the simple form of life she herself had learned from the lips of St. Francis. The Seraphic Father, who watched over the rise and growth of these Damianites with paternal solicitude, soon gave them a short *formula vitae*, as we learn from St. Clare herself: "After the Heavenly Father Most High deigned to enlighten my heart by His

[9] Testam. B. Clarae in *Seraphicae Legislationis Textus Originales* (Quaracchi, 1897), p. 274.

[10] See I Celano (Ed. E. d'Alençon), c. VIII, §18, p. 21.

[11] See Cavanna: *L'Umbria Francescana Illustrata* (Perugia, 1910), pp. 40-42; and pp. 133-136.

[12] In a work entitled "La Vergine S. Chiara di Asisi monacha prima del patriarca S. Benedetto e dopo del Serafico P. S. Francesco," which is refuted by P. Antonio da Orvieto in his "Cronologia della Provincia Serafica Riformata" (Perugia 1717), lib. II, p. 108.

grace," she says, "to do penance according to the example and teaching of our most blessed Father St. Francis, I together with my sisters voluntarily promised him obedience a little while after his conversion. Seeing that we feared no poverty, toil, sorrow, humiliation, or contempt from the world, nay, rather that we held them in great delight, the Blessed Father wrote us a form of life as follows: 'Since by divine inspiration you have made yourselves daughters and handmaids of the Most High Sovereign King, the Heavenly Father, and have espoused yourselves to the Holy Ghost, electing to live according to the perfection of the Holy Gospel, I will and I promise for myself and my friars always to have for you as for them a special solicitude'. This promise he faithfully kept so long as he lived and he wished it always to be kept by the friars." [13]

There is some difference of opinion as to how far the words of St. Francis here quoted by St. Clare represent the text of the *formula vitae* of which there is question. Speaking for myself I do not believe that this fragment of St Francis's writings taken as it stands can be regarded as the *formula* in its entirety; it seems to be rather in the nature of a promise accompanying the *formula,* together with the *incipit* of the *formula* itself. And, if this be the case, Wadding was well advised in placing it among St. Francis's letters as he does in his edition of the Saint's *Opuscula.*[14] In any event, the opinion advanced by Sabatier that the entire text of the *formula* was formerly inserted in Chapter VI of the Rule of 1253 [15] can no longer be maintained, now that the original Bull confirming that Rule has been recovered; [16] and we may safely conclude with Sbaralea that the *formula vitae* which St. Francis gave St. Clare when she was installed at

[13] Regula S. Clarae, Cap. VI, in Seraph. Legis. p. 62. Pope Gregory IX also refers to this *formula vitae* in the Bull *Angelis gaudium* of 11 May, 1238. Cf. Bull. Fran., I, p. 242.

[14] Wadding, *B. P. Francisci Assisiatis Opuscula* (Antwerp, 1623). Epist. IV, p. 17. See also Van Ortroy in *Analecta Bollandiana,* t. XXIV, fasc. III, p. 412.

[15] Vie de S. François (Paris, 1894), p. 179.

[16] This long-lost document was found at Assisi in 1893 hidden in the sleeve of St. Clare's habit which was preserved as a relic. (See Robinson, *The Life of Saint Clare,* 1910, p. XVIII.) Were it only endowed with speech, what tales this venerable roll of parchment might tell!

S. Damiano has not come down to us in its original shape.[17] So far as can be gathered, however, it was very short and simple—a mere informal adaptation for the Poor Ladies of the Gospel precepts already selected by St. Francis for the guidance of his own companions and which he desired the Damianites likewise to practise in all their perfection. That these Damianites were still without any written Rule when the Camaldolese nuns of Vallegloria embraced their mode of life is clear from documents I have seen in the archives of the Clares at Vallegloria. This was in or about 1216.

In a letter of Jacques de Vitry written at that time we find the earliest known witness to the manner of life led by the Poor Ladies. "Mulieres vero," he says, "juxta civitates in diversis hospitiis simul commorantur, nihil accipiunt sed de labore manuum vivunt."[18] But it by no means follows from this testimony, as some recent writers would have us believe, that the Clares did not observe enclosure at the beginning of their institute. For be it remembered that the days when women might have the privilege of sharing in apostolic labors among the poor, the ignorant, and the suffering were yet far off in 1216. Apart, however, from this consideration, there is no evidence that the Poor Ladies at S. Damiano or elsewhere ever went beyond the precincts of their monasteries, except, of course, when there was question of making a new foundation. The theory which assumes the contrary to have been the case, rests on evidence which seems to me, to say the best of it, slender, and, if we accept it, we run the risk of placing St. Clare and her daughters in a position for which there is no warrant in history.

And this leads me to touch upon the familiar chapter in the *Fioretti* which relates how St. Francis and St. Clare ate together at the Porziuncola.[19] Because I made bold to affirm, in my little book on St. Clare,[20] that this charming narrative was quite devoid of historic foundation, I have been criti-

[17] Cf. Sbaralea: Bull. Franc. I. p. 671 n. c.

[18] The letter in question is given by Boehmer: *Anal. zur Gesch. des Fr. von Assisi* (1904), p. 94, and by Sabatier: *Spec. Perf.* (Paris, 1898), Appendix.

[19] Cf. *Actus B. Francisci* (Ed. Sabatier), chap. XV; *Fioretti*, chap. XIV, *Liber Conformit.* (Ed. Quaracchi), p. 353.

[20] *The Life of St. Clare* (1910), p. 127.

cised by Professor Little and others [21]—all in a very friendly vein for which I am most grateful. In answer to this criticism, I should like to say that it is not really relevant to bring against this narrative any question of the law of enclosure, for, with the documents at our disposal, it is well-nigh impossible to determine whether enclosure existed among the Poor Ladies from the first or whether it was introduced at a later date. I may add that I hold no brief one way or the other, and that I was led to reject the narrative as apocryphal for wholly different reasons. As we may not enter upon these reasons now for lack of space, I may perhaps be permitted to return to them another time. For the moment then, to pass over the improbabilities with which the story in question bristles, as well as its inconsistencies which constitute, in my opinion, a very suspicious feature, it will suffice to note that this legend has not yet been subjected to a critical examination such as the ones under which other legendary chapters in the life of St. Clare have succumbed. It is only such an examination as this that can determine how far Chapter XIV of the *Fioretti* be true to the letter; in any event it will remain true to the spirit.

And now, passing on from this digression to the second stage in the history of the Rule of St. Clare, let us note that, small and humble as were its beginnings, the Order sprang at once into popular favor and spread with amazing rapidity not only throughout Italy but also beyond the Alps.[22] As a result of this development, the simple, familiar, and informal ways which had marked the Institute at the beginning were assuredly bound to disappear.[23] It was Cardinal Ugolino, then Bishop of Ostia and Protector of the Order, afterward Gregory IX, who undertook the task of reconciling inspirations so unstudied and free with an order of things they had outgrown. During the absence of St. Francis in the East

[21] *English Historical Review* No. C (Oct., 1910), p. 776; see also *Cath. Book Notes*, Vol. XIV, No. 154 (15 Sept., 1910), p. 276.

[22] For an account of the spread of the Order during the lifetime of St. Clare see Wauer, *Entstehung und Ausbreitung des Klarissenordens* (Leipzig, 1906), *passim*.

[23] The Brief addressed by Honorius III to Cardinal Ugolino on 27 Aug., 1218, is of the utmost importance for understanding this development. Cf. Bull. Franc. I, p. 1.

various troubles had arisen throughout the Order. In the first place, Matthew of Narni and Gregory of Naples, the two Vicars General whom he had left in charge of the Order, had summoned a General Chapter which, among other innovations, sought to impose new fasts upon the friars more severe than the rule required. Moreover, John of Capella, one of the Saint's first companions, had assembled a large number of lepers, both men and women, with a view to forming them into a new religious Order and had actually set out for Rome to seek approval for the rule he had drawn up for these unfortunates. What concerns us more is the fact that Brother Philip, whom St. Francis had charged with the interests of the Clares, had obtained from Ugolino a Pontifical Privilege in their favor against the will of St. Francis,[24] and that Ugolino drew up for the Poor Ladies a written Rule, taking as its basis the Rule of St. Benedict, to which he added some special constitution adapted to the needs of the Clares as he understood them.[25] In connexion with this quasi-Benedictine Rule it was necessary to recall that in 1215 the fourth Lateran Council had forbidden the establishment of new Religious Orders, lest too great a diversity bring confusion into the Church, and had decreed that those who desired to embrace the religious life were to adopt one of the Rules already approved.[26] It was in accordance with this decree that Cardinal Ugolino modelled the Rule he drew up for the Clares upon that of St. Benedict, and not, as some infer, because he was fain to make of them a community of Benedictines. True it is that it began " Regulam beatissimi Benedicti vobis tradimus observandam ", but when later on some doubts arose among the Clares as to how far they were obliged to observe the Benedictine Rule, and Innocent IV was appealed to, he replied that the Poor Ladies, as a whole, were not held to the observance of that Rule except as regards the three essential vows of obedience, poverty, and chastity; as for the rest, they were only to follow the formula prescribed from the beginning of the Order.[27] The important thing to remember is

[24] Cf. Chronica Fr. Jordani (Ed. Boehmer, Paris, 1908), pp. 12-13.

[25] Cf. Wadding: *Annales* ad an. 1219, n. 47.

[26] Con. Lat. IV, Can. XIII.

[27] Cf. the Bull *Cum universitati vestrae* of 21 Aug., 1244, l. c. I, p. 340; also Potthast: *Reg. Pont. Roman.* t. II (Berlin, 1875), N. 11451, and *Archivum Francis. Historicum*, I, p. 417.

that the Rule drawn up in 1219 by Ugolino [28] was duly confirmed by Honorius III [29] and was adopted by the monasteries at Panzo, Monticelli, and elsewhere.[30] Though strict enough in other respects, this Rule took away from the Poor Ladies, in effect if not in intention, the characteristic of absolute poverty which St. Francis sought to make the distinctive mark of his Order and conformably to which the Clares were not to possess any worldly goods even in common, but were to depend entirely on what the friars could beg for them. Such a complete renunciation of all possessions was regarded by Ugolino as impracticable for cloistered women. St. Clare, however, so far as her own community was concerned, resisted the innovations proposed by the Cardinal as being wholly at variance with the intentions of St. Francis, and there is no good reason to believe that his quasi-Benedictine Rule was ever put into practice at S. Damiano or that Clare and her community there ever deviated from the observances which had gradually grown up round about the primitive *formula vitae* they had received from St. Francis at the outset of their religious life. I am not unmindful of the assertion made by Gregory IX in 1238 to the effect that the Rule he had himself drawn up for the Poor Ladies in 1219 was still "laudably observed" by Clare and her Sisters.[31] As against this assertion in which the wish may well have been "father of the thought", we have Gregory's refusal [32] to sanction the statutes for the Monastery of the Clares at Prague, sent him for confirmation by Princess Agnes of Bohemia, because they were at variance with the Rule he had himself given to the Poor Ladies. Now these statutes had been drawn up by the pious Princess in accordance with the observances then in vogue at S. Damiano and which St. Clare had communicated to her by letter.[33]

[28] And "accepted," as he tells us later on, by St. Francis. See the Bull *Angelis gaudium* of 11 May, 1238. Bull. Franc., I, p. 243.

[29] By the Bull *Sacrosancta Romana Ecclesia* of 9 Dec., 1219, Bull. Franc., I, p. 3.

[30] Cf. the Bull *Cum a Nobis* of 17 Dec., 1238, Bull. Franc., I, p. 258.

[31] Cf. the Bull *Angelis gaudium* of 11 May, 1238, in Bull. Franc., I, p. 243.

[32] Ibid.

[33] "Prout S. Pater noster Franciscus ea nos celebrare singulariter admonuit, tibi transcribo." For the text of this letter cf. *Acta Sanctorum*, Mart. I, 505. See also "The Writings of St. Clare" in *Archivum Francis. Historicum*, III, p. 439.

Leaving this difficult question aside, however, we may turn to the assertion formerly rather freely made that St. Francis, after his return from the Orient, composed a formal Rule in twelve chapters for the Poor Clares, as a substitute for the one imposed upon them by Ugolino. This view finds its chief support in the fact that Wadding includes the Rule of St. Clare, confirmed in 1253, among the writings of St. Francis under the title "Regula Prima Sanctae Clarae" and assigns it to the year 1224.[34] It would be very unfair, however, to make a scapegoat of Wadding seeing that Gonzaga before him fell into the same error.[35] If I speak of this opinion as erroneous it is because the scientific researches in this direction which within the last two decades have greatly enlarged our knowledge of Franciscan origins, have made it perfectly clear that, aside from the short *formula vitae* written for the first nuns at S. Damiano at the outset of their religious life, St. Francis gave no rule of any kind to St. Clare or her Order, nor is any mention of such a Rule to be found in any of the early authorities, as the Quaracchi Editors have been at pains to prove.[36] It is therefore somewhat surprising to find so well-informed a writer as Professor Pennacchi rehabilitating the opposite opinion by affirming as he does[37] that the lengthy formal Rule of the Clares in twelve chapters confirmed by Innocent IV in 1253 was based substantially on an earlier one written by St. Francis in 1224. This opinion is quite unsupported by historical evidence and has been the source of many mistaken and misleading conclusions.

Certain it is moreover that Innocent III never approved any Rule for the Poor Clares. This has been shown so conclusively by Lemmens[38] that it would be superfluous to insist

[34] *Opuscula* (Ed. 1623), t. II, pp. 189-202. It may be noted that Wadding invokes (p. 189) the authority of the *Firmamentum Trium Ordinum B. Francisci*, a somewhat polemic compilation published at Paris in 1512.

[35] Cf. *De Origine Seraph. Religionis* (Rome, 1587), p. 3, where he says: "Cui (Clarae) et Regulam, qui primam vocant, Franciscanae fere consimilem, ex Generalium Capitulorum decreto compositam atque post modum a Gregorio IX Pont. Max. vivae vocis oraculo confirmato, confirmatum, praefixit."

[36] Cf. *Opuscula S. P. Francisci* (Quaracchi, 1904), p. IX.

[37] *Legenda S. Clarae Virginis* tratta dal MS. 338 della Bibl. Comunale de Assisi (Assisi, 1910), c. IV.

[38] Lemmens: "Die Anfänge des Clarissenordens" in *Römische Quartalschrift*, t. XVI, p. 97 ff. This article called forth a rejoinder from Lempp, in *Zeitschrift für Kirchen.*, t. XXIV (1903), pp. 321-323.

upon it here. But it will hardly be questioned I suppose that St. Clare obtained from Innocent III either in writing or *viva voce* a confirmation of the "Privilege of Poverty", since this is asserted in her Testament and borne out by her Legend. In fact there are several indications that she did obtain such a grant through the medium of St. Francis in 1215 and it seems to have been after St. Francis returned from Rome in that year that St. Clare was made Abbess at S. Damiano.[39] It will be remembered too that when Gregory IX came to Assisi in 1228 for the canonization of St. Francis he visited S. Damiano [40] and pressed St. Clare to so far deviate from the practice of absolute poverty which had hitherto obtained there as to make some provision for the unforeseen wants of the community during the bad times which had fallen upon Italy. But St. Clare would brook no compromise. "If thou fearest thy vow," said the Pope, "we release thee from the vow." "Holy Father," answered Clare, "absolve me from my sins if thou wilt, but never do I wish to be released in any way from following Christ for ever." This reply was entirely characteristic of St. Clare. Perhaps her fortitude seemed to go beyond prudence at times, yet it was in reality the prudence of the Gospel. That Pope Gregory was deeply attached to St. Clare, whom he venerated as a Saint, his letters to her bear eloquent witness [41] and in September of 1228 we find him so far yielding to her views as to grant St. Clare the famous "Privilegium Paupertatis" by virtue of which she might never be constrained by anyone to receive possessions for her Order.[42] True to her convictions and consistent in her aims, we find St. Clare and the fifty sisters who were with her at S. Damiano in 1238, executing an instrument by which they appointed a procurator

[39] Jöergensen: *Saint François d'Assise*, Paris, 1910, p. 193.

[40] Cf. I Celano (Ed. d'Alençon), § 122; *Legenda S. Clarae* (Ed. Pennacchi), p. 22.

[41] Two of these letters are given by Wadding, *Annales* ad an. 1221, n. XX, and 1251, n. XVII.

[42] The text of this unique privilege is found in the Bull *Sicut manifestum est* of 17 September, 1228; Bull. Franc., I, p. 771; n. 29 al. CCCXLVI and *Seraph. Legislat. Text. Orig.*, pp. 97-98; also *Arch. Francis. Historicum*, I, p. 416, where the original document is described in detail.

to make over to the Chapter of S. Rufino a piece of land near Bastia that had been bequeathed to them.[43]

In the early days of the Order the Poor Clares subsisted, as we have seen, entirely on alms, but after definitive enclosure was imposed upon them about 1219 their needs were supplied by certain friars, usually a Father to attend to the spiritual wants of the Community and one or more lay Brothers whose duty it was to go in quest of food for the Sisters.[44] That St. Clare had nothing more at heart than the continuance of this arrangement, which served as a bond of union between the Minorite "brethren and sistren", may be seen from a passage in the last chapter of her Rule in which, after telling of St. Francis's solicitude for herself and her Sisters at the outset of their religious life, she pleads "for the love of God and the Blessed Francis" that the services of a chaplain with one companion and two lay Brothers may always be granted to the Sisters "to assist them in their poverty".[45] This pathetic request reveals the anxiety the holy Abbess felt because of the movement already on foot among the friars in favor of giving up the care of the Clares and which culminated in a decree of the Chapter General of Pisa in 1263 "ut omnino dimitteretur cura sanctimonialium Damianitarum sive Clarissarum."[46] Already in 1230, Gregory IX had forbidden any of the Friars to visit the monasteries of the Clares without his permission.[47] This prohibition came as a sad

[43] The original of this Instrument, which has preserved for us the names of all the Sisters forming the Community at S. Damiano in 1238, was in the possession of the Dean of S. Rufino at Assisi when Wadding wrote (See *Annales* ad an. 1238, nn. XIV-XV). But it seems to have disappeared before 1795. At least there is no mention of it in the very complete MS. Inventory of the archives of S. Rufino made in that year by Frondini and which I have been able to examine at length. Nor is there any trace now at S. Damiano of the early copy of the Instrument which Wadding saw there.

[44] These friars, who came to be known as "zealots of the Poor Ladies," generally dwelt in a small hospice adjoining the Monastery, and this usage still prevails in Italy wherever the primitive observance survives, as in Foligno and Gubbio. Not a few of the details embodied in the present article are taken from the records preserved in these two monasteries, more especially from an early treatise on the Rule I found at Foligno and from a MS. *Memoriale* "scritta con fatiga" in the archives at Gubbio.

[45] Cf. Regula S. Clarae, cap. XII in *Seraph. Legislat. Textus. Orig.*, p. 74.

[46] Cf. Ehrle in *Archiv für Litt. u. Kirchengeschichte* VI (Freiburg, 1896), p. 37.

[47] By the Bull *Quo elongati* of 28 Sept., 1230, where he interpreted the

blow to St. Clare as she took special delight in the sermons of the early companions of St. Francis, who often went to preach at Damiano. "He might as well take all the friars from us," she exclaimed, "now that he hath taken those who furnished us with the food of the soul," and she forthwith sent away even the Brother questors who provided bodily sustenance for her community. When the Pope heard this he at once raised his prohibition and the close relations that had existed from the outset between the companions of St. Francis and the Abbess of S. Damiano continued so long as St. Clare lived for we learn from her contemporary biographer that she had the happiness of being assisted by three of them in her last hours.

While St. Clare was striving to keep the old order of things intact at S. Damiano, much of it had fallen elsewhere; and among the secondary causes which tended to bring about at least some changes in the disciplinary evolution of the Order it will not perhaps be superfluous or uninteresting to suggest one which I do not remember to have found mentioned before, namely, the number of Benedictine nunneries like Vallegloria, S. Angelo in Panzo, and S. Paolo at Spoleto, which embraced the new institute of the Poor Ladies.[48] What I want principally to observe is, that this influx of religious from another Order which had its own traditional observances deeply rooted for centuries, cannot be ignored as one of the external influences that was at work in the elaboration of the Rule of the Clares. By no means do I imply that this influence made for greater laxity. But it was inevitable that these former Benedictines, left to themselves amid their old surroundings, should drift back, so to say, into something more or less resembling the mode of life they had been leading before becoming Clares and which, however conformable it might be to the Rule of St. Benedict, was quite foreign to the first intention of either St. Francis or St. Clare. Their eagerness to follow the Rule drawn up by Ugolino which, being based, as we have seen, on that of St. Benedict came more

words of the Rule of the Friars Minor: Chap XII, "Quod Fratres non ingrediantur monasteria monacharum" as extending also to the monasteries of the Clares. Cf. Bull. Franc., I, pp. 68, 70.

[48] Cf. Wadding: *Annales* ad an. 1212, n. 24; also Bull. Franc., I, p. 32, n. c.

naturally to them, testifies to this imperfect fusion of disparate elements.

Doubtless the fact that no attempt was made up to the time we have been considering to impose anything like a uniform observance of their Rule upon the Clares, goes far to explain why we hear of no mystic disputes or clash of opinions amongst them on the subject, such as rent the Order of Friars Minor at a very early period of its history. We catch, however, an echo of these contentions whenever any attempt was made to impose another observance upon the Clares than that to which they had been accustomed. A typical case of this kind is that of the Clares of S. Angelo at Ascoli, who appealed to the Holy See against an effort to force them to accept a later "formula" of life than the one they had received from Gregory IX;[49] whereupon Innocent IV[50] decreed that they might not be molested as regards their observance of the Rule. Later on, indeed, the Clares felt the effect of the divisions among the friars. Meanwhile in proportion as the Order increased and spread, the difficulty of subsisting entirely upon alms became greater. To meet this difficulty several Communities applied to the Holy See for permission to possess property in common. In this connexion Innocent IV issued two Bulls. One of these, dated 1245,[51] approved the Rule composed in 1219 by Ugolino which was based on that of St. Benedict with the addition of particular constitutions; the other, dated 1247,[52] omitted any reference to the Rule of St. Benedict, and, while requiring poverty from the Poor Clares individually, authorized the possession of property in common. Once again St. Clare appealed to the Holy See that S. Damiano at least might still possess the privilege of not possessing anything, and Innocent IV permitted her and all who wished to follow her example to practise the most absolute poverty.[53]

[49] In the Bull *Cum omnis vera*, 24 May, 1239, Bull. Franc., I, p. 263.

[50] In the Bull *Nostro decet*, 19 April, 1253, addressed to Rainaldo, Bishop of Ostia.

[51] Cf. the Bull *Solet annuere*, 13 Nov., 1245, Bull. Franc., I, p. 394.

[52] Cf. the Bull *Cum omnis*, 5 Aug., 1247, ibid.

[53] The firm stand St. Clare made to preserve Holy Poverty for her Order is finely told by F. Cuthbert, O.S.F.C., in his admirable Introduction to Mrs. Balfour's *Life and Legend of the Lady Saint Clare* (1910), pp. 11-31.

This brings us up to the year 1253 and to the third stage in the history of the Rule of St. Clare. It was on 9 August in that year and only two days before her death, that Innocent IV, no doubt at the reiterated request of the dying Saint, solemnly confirmed the definitive Rule of St. Clare by which the treasure of the "Most High Poverty" was transmitted intact to those who came after her.[54] This definitive Rule appears to have been based upon the observances which had gradually grown up at S. Damiano round about the primitive *formula vitae* and upon the instructions received from the Holy See at different times and was cast into a legislative form by Cardinal Rainaldo of Segni, afterwards Alexander IV, but there can be no doubt that it was revised by St. Clare herself and that parts of it are her very own.[55] Her hand is especially noticeable in those passages where the impersonal style of the legislator is dropped, as, for example, where she refers to herself as the "little flower of the most Blessed Father Francis," or where, at the end of Chapter II, she makes a touching appeal to the Sisters "for the love of the most Holy and most sweet Child Jesus wrapped in poor little swaddling clothes," etc., etc., "that they be always clothed in poor garments."

But this Rule of 1253 was adopted in comparatively few monasteries of the Order; the greater number of the Clares continued to follow the Rule drawn up by Cardinal Ugolino which, as has been said before, was confirmed by Ugolino himself after his accession to the Papal throne[56] as well as by his successor Innocent IV.[57] In 1263 Urban IV practically revived this Rule of Ugolino[58] and was fain to impose it

[54] Cf. the Bull *Solet annuere*, of 9 Aug., 1253, in Bull. Franc., I, pp. 671 ff.; 251 ff., where the text is given after that found in the *Firmam. Trium Ord.* The text of the original document was first published in *Seraph. Legislat. Text. Orig.*, pp. 49-75. See also Eubel *Epitome* (Quaracchi, 1908), pp. 251 ff., and Cozza-Luzi: *Chiara di Assisi secondo alcune nuove scoperte e documenti* (Rome, 1895) passim. A comparison of this Rule with the earlier one contained in the Bull *Cum omnis vera* of 25 May, 1239 (Bull. Franc., I, 263) is full of interest.

[55] Cf. Lemmens, l. c., p. 118.

[56] By the Bull *Cum omnis vera*, 25 May, 1239, Bull. Franc., I, p. 263.

[57] By the Bull *Solet annuere*, 13 Nov., 1245, ibid., I, p. 394.

[58] By the Bull *Beata Clara*, 18 Oct., 1263, ibid., II, pp. 509-521. It is not without significance, surely, to find Urban IV in an earlier Bull referring to Gregory IX as a co-founder of the Order: "Ordinem S. Damiani almus

upon the whole Order in the interests of uniformity.[59] Several Communities, however, which were following the Rule of 1253 without dispensation obtained leave from the Pope to continue in that observance. In the course of time this latter Rule became the exception, and in our own day the modified Rule of Urban IV is most generally followed throughout the Order. But we are not now concerned with the later history of the Rule and I must content myself here by noting that, in addition to the Rule, different divisions of the Order have received special constitutions of their own. Thus some of the Clares follow the Constitutions drawn up by St. Colette (d. 1447), whilst others follow certain Constitutions given by the Capuchins to the branch of the Order founded at Naples by the Ven. Maria Longo (d. 1542). There are still, therefore, several observances in the Order of St. Clare inasmuch as it includes all the different monasteries of cloistered nuns professing the Rule of St. Clare, whether they observe it in the form approved by Innocent IV in 1253, or according to the dispensations of Urban IV, or conformably with the Colettine or Capuchin Constitutions.[60] Taken as a whole, the Order of St. Clare numbers at present 11,330 religious and has 599 monasteries. Some of these foundations are still under the jurisdiction of the Ministers General of the Friars Minor; others are under episcopal jurisdiction, while the Monastery of St. Clare at Assisi, the present Mother House of the Order, is now, as in the past, under the immediate authority of a Cardinal Protector.

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Confessor beatus Franciscus et fel. rec. Gregorius Papa IX in agro Ecclesiae plantaverunt." See Bull *Licet ex injuncto*, 14 July, 1263. Ibid., II, p. 474. And Philippus Perusinus in his "Catalogo Cardinalium qui fuerunt Ordinis Protectores" says: "Ipse" (Gregorius IX) cum B. Francisco . . . ordinaverunt et scripserunt regulam Sororum Ordinis S. Damiani." See *Analecta Fran.* III (Quaracchi, 1897), p. 710.

[59] Shortly before (27 July, 1263), he had approved a modified form of the Rule of St. Clare for the nuns at Longchamps, founded by the Blessed Isabella of France, sister of St. Louis the King. See Bull. Franc., II, pp. 477-486; also Berguin: *La Bienheureuse Isabelle de France* (Grenoble, 1899), and Duchesne: *Histoire de l'Abbaye Royale de Longchamps* (Paris, 1904).

[60] The Annunciades and the Conceptionists are in some sense offshoots of the Order of St. Clare, but they now follow different Rules from that of the Poor Ladies.

HOW TO COUNTERACT "MIXED" MARRIAGES IN THE UNITED STATES.

THE REMEDY TESTED—AND ITS RESULTS.

ABOUT a year and a half ago I intruded upon the valuable space of the REVIEW with a remedy which experience had convinced me would not only check the devastating scourge of mixed marriage, through which the Church has suffered such deplorable losses in the past, but would convert the unavoidable mixed alliances into a means of leading non-Catholics into the one true fold.

For too long has mixed marriage been the open rear door of the Church, serving chiefly as an exit. Why not make it do service as an entrance by setting at its portal a light to reveal to him who approaches the transcendent beauty and truth of his Father's House. The truth and beauty of the Catholic Church are possessed of such innate attractive power that they need but be seen to win many a wandering soul and lead it in sweet captivity back to the feet of Jesus.

A thorough course of instructions for both Catholic and non-Catholic previous to marriage would supply this "light", and were every diocese in this country to make such a course of instructions an essential preliminary to marriage, I believe that the frightful leakage we are wont to deplore would soon be a thing of the past, and in its stead we could rejoice over a large annual influx into the fold.

That this remedy is fast winning favorable consideration from the clergy is evident from the number of inquiries regarding its practicable working, which I have received from priests, both in this country and in Canada.

Some dioceses have enacted this rule into a diocesan law, and others, I understand, are about to do likewise. Our diocese of La Crosse promulgated such a law as early as 1908. It requires the non-Catholic party "to take instructions from a priest twice a week during six weeks on Catholic doctrine," etc., before a dispensation will be granted.

In my humble opinion this law has two very serious defects, which rob it of its full potential efficiency. One defect is that it does not require the Catholic party to take the instructions with the non-Catholic party, which frequently re-

sults in the non-Catholic having a more intelligent comprehension of the Church and her teachings than the Catholic spouse. Experience has taught me that both non-Catholic and Catholic take kindly to the suggestion that they attend the instructions together, and that the results have been most beneficial in many ways.

The other defect in the present law is the number of instructions prescribed. Twelve instructions I believe to be entirely inadequate, and the result can be only a very superficial knowledge of the Church, a knowledge so inadequate that it is apt to do more harm than good. Moreover, I find that the sincere non-Catholic, when once launched upon a course of inquiry, is eager to know and understand thoroughly, at least the fundamental teachings of the Church, and it is very obvious to every priest that this knowledge cannot be acquired in twelve hours. I have made the minimum number twenty-five instructions, averaging one hour and a half to each instruction; and I have yet to hear an objection to the length of the course from either Catholic or non-Catholic.

There is one other defect, not in the law itself, but in the facile disposition of some of the clergy to curtail the instructions, especially if they surmise that the party does not intend to enter the Church, and discover some "causa sufficiens" to obtain a dispensation without having given the prescribed number of instructions. This is a serious mistake. The fact is that the non-Catholic cannot make up his mind intelligently until he has completed the course of instructions, and in many cases it takes days of earnest thought and prayer, after the instructions, to win for him the gift of unquestioning Faith. Besides, it is the one who seems indisposed to enter the Church who needs the most thorough instructions, in order to eradicate those misunderstandings which disturb the harmony in mixed-married life.

In view of the many queries I have received regarding the practical working of this antidote to mixed marriages, I concluded it might be interesting to the readers of the REVIEW to learn the actual results of five years' trial of this rule.

This city may be considered as typical of the average American community. In a population of about twenty thousand, it contains the usual assortment of religious bodies, with

a Catholic population numbering twenty per cent, which is the estimated percentage of Catholics to the entire population of this country. Thus our experience with obligatory instructions previous to marriage will fairly indicate what results may be expected from them in the average American parish. We shall take a period of five years previous to the introduction of obligatory instructions, as representative of conditions as they obtained before the rule was established.

In that time we had a total of forty-eight non-Catholic fiancés fifteen of whom voluntarily took the instructions and were received into the Church, previous to their marriage, while thirty-three declined to take the instructions, leaving us thirty-three mixed marriages, for that period of time.

During the following five years, under the law of obligatory instructions, we have had a total of eighty-seven non-Catholic fiancés. Eighty of these took the instructions (the other seven being unable to attend because they were non-residents). Sixty-five of the eighty were received into the Church immediately after instructions; ten were prevented from doing so by the bitter antagonism of relatives; and five declined, or rather were not encouraged to enter as the instructor did not consider them imbued with the proper spirit, or endowed with sincere faith.

Thus we had, out of a total of eighty non-Catholics who took the instructions sixty-five converts and fifteen mixed marriages. Of these fifteen non-converts, five entered the Church later; that is, after marriage, leaving, at the present time, a total of ten mixed marriages of the eighty fiancés who took the instructions.

The following tabular comparison of results may prove instructive:

Instruction Optional.	Fiancés.	Converts.	Mixed Marriages.
1902-1907	48	15	33
Instruction Obligatory.			
1907-1912	80	70	10

These statistics, I believe, amply justify the following conclusions:

First, that we cannot prevent a certain percentage of our Catholic young people from forming affectionate alliances with non-Catholics. Countless efforts have been made along that line and have proved to be more or less ineffectual. Is it not high time for us to recognize this fact, and learn to take conditions as they are and "make to ourselves friends" of the enemy—mixed alliances—and compel them to serve the conversion and conservation of countless souls?

Second, that seven out of every eight non-Catholics would gladly enter the Church if they but knew her as she is, and not as she has been caricatured to them from their infancy by inimical pulpit, press and literature.

We all know that the one chief obstacle standing between the present and future generation of non-Catholics and the Catholic Church is ignorance, dark and profound, not only of the Catholic Church, but of the fundamental truths of Christianity. During the past twenty years I have instructed five hundred and forty-seven non-Catholics and have found that about eighty per cent could not correctly answer the question: "What differentiates man from an animal?" and fully seventy per cent of them had only the vaguest idea of Jesus Christ, and little, or no knowledge of the doctrine of the Blessed Trinity.

Third, that the work of the American priest is only half done if he confines his zeal to the care of his Catholic flock. "There are other sheep", says our dear Lord, "who are not of this fold; them also I must bring, that there may be one fold and one Shepherd". And what could be more pleasing to the Divine Shepherd than to have his sub-shepherds do their utmost to bring about this blessed result. The stray sheep are willing, if some priestly hand will only withdraw that dense, black veil of ignorance and misunderstanding which three hundred years of Protestantism have woven between the eager eyes of countless honest souls and the resplendent fold of Jesus Christ.

"And seeing the multitudes, He had compassion on them, because they were distressed and lying like sheep that had no shepherd; then He saith to His disciples: 'The harvest, indeed, is great, but the laborers are few'." Are the seminaries of this country doing their full duty in equipping the laborers

to do effectual work among these "distressed" and shepherdless multitudes? I fear not. The average neo-presbyter issuing from the portals of our seminaries seems to be incapable of understanding the non-Catholic mind and less capable of presenting Catholic truth intelligibly to the honest inquirer. Consequently their efficiency in the harvest field is greatly handicapped. Let us hope however that the day will come, and very soon, when every seminary in America will have a special "Chair of the Good Shepherd" for the thorough development and training of the young Levite for the glorious task of assisting Jesus Christ in bringing the other sheep into the one fold and to a happy knowledge of the one Shepherd.

We hear much nowadays about missions to non-Catholics; and it is well. They accomplish great good; but we should not forget that the non-Catholic missionary par excellence, the one ordained and commissioned to that work by our Lord, is the parish priest. It is he who lives and mingles with non-Catholics every day, in social, civic, and business relations, and consequently learns to know their beliefs and non-beliefs, their prejudices and misconceptions, and above all their subconscious yearning for that truth and beauty and security to be found only in the Church of Jesus Christ. In his work it is not one or two weeks of crowding academic lectures on the unprepared and untutored minds of unknown individuals, but a life-to-life and heart-to-heart mission, teaching in season and out of season, slowly perhaps but surely, the various truths of our holy religion, and thus dispelling here and there some shadow of prejudice or misunderstanding, and all the time drawing under God's grace the soul's of the "other sheep" nearer to the fold.

But there is a more specific work which can be done by the parish clergy, aided by our zealous and eager laity. It not only can be done, but has been done with phenomenal success.

I trust I may be pardoned if I illustrate this statement with an account of an experiment tried in this city during the past year under the auspices of the local council of Knights of Columbus. One year ago I announced from the pulpit and the press that the Knights of Columbus had generously offered me the use of one of their club rooms in the central part of

the city for a course of instructions to non-Catholics. I emphasized the fact that the chief purpose of the series was not the conversion of non-Catholics, but was purely educational, affording them an opportunity to become acquainted with the one supreme factor in the world's civilization,—the Catholic Church. I further stated that all those who, at the conclusion of the series of instructions, should be convinced that the Catholic Church is the One True Church, would be gladly received into the Church, and those who shall have the least doubt about the truth of the Catholic Church will not be admitted.

On the opening night the club room was overcrowded. In taking the names, I found thirty-four non-Catholics and a still larger number of more or less uninstructed Catholics. We were obliged to secure a larger hall for the rest of the course, which covered a period of eight weeks, averaging three instructions of an hour and a half each per week. At the conclusion of the course, thirty-three of the thirty-four non-Catholics were received into the Church, the lone one remaining outside, much against her will, but of necessity on account of the bitter opposition of relatives. It is unnecessary to say that the Catholics who followed the instructions were renewed and strengthened in their faith.

Within three weeks after the close of instructions twelve applications were received from non-Catholics to enter the next class, and we felt obliged to inaugurate another course. The first evening we listed twenty-two non-Catholics, and several Catholics. This course resulted in twenty non-Catholics being received into the Church. This was followed by a class of twenty-four non-Catholics, nineteen of whom were received before the holidays, the remaining five being unprepared for admission, having been unavoidably absent from some of the instructions.

The result of the year's experiment was seventy-two converts and a larger number of untaught Catholics renewed in their faith. The Knights of Columbus aided materially in the work by extending invitations to their non-Catholic friends and acquaintances. Members of other Catholic societies are growing interested in the work and have volunteered to coöperate during the present year.

"The supreme need of the age is Catholic laity," declares that venerable vicar of Christ, Pius X, and in what way can the laity better prove themselves genuinely Catholic than by assisting the White Shepherd by word and example and zealous interest in restoring all things and all souls in Christ? The Catholic laity of America, I believe, are willing, if the clergy will but take the initiative, and lend their counsel and labor, particularly their labor.

One of the splendid results of the united effort of priest and people to lead the other sheep back to the one fold is the reflex blessings, if I may so term them, which fall upon the Catholic people themselves. Among these, I have remarked a general awakening to more active interest and zeal in everything pertaining to the welfare of the Church. Weak brethren have grown strong; nominal Catholics have become practical; whilst all seem to be inspired with a new pride in the possession and profession of their holy religion. The fact that so many non-Catholics in all walks of life, from the servant to the learned professions, are eager to know the Catholic Church, and knowing her are willing to sacrifice position and friends and family to enter that Church, cannot fail to inspire them with a deeper appreciation of the sublime and gratuitous privilege of having been born heirs to the riches of God's Kingdom, which some of them, alas, have been wont to consider of little value, and, perhaps, willing to surrender with little regret.

I am conscious of having digressed somewhat from the question of mixed marriages, but if the suggestions are found helpful to my fellow priests in their efforts to assist Jesus in bringing the "other sheep" back to the one fold, I trust I shall be forgiven.

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THE "NE TEMERE," THE CANADIAN PARLIAMENT, AND THE CIVIL COURTS.

THE debate in the Canadian House of Commons, 22 January, 1912, on Mr. Lancaster's motion for second reading of his bill against the *Ne Temere* decree has attracted more than local attention. The House sat from 3 p. m. on Monday until 2 a. m. on Tuesday and took up practically all of its session with a discussion of the marriage laws. In opening the debate Mr. Lancaster said: "My Bill (hereinafter referred to as 'the Bill') undertakes to provide that marriages celebrated by any lawful authority shall be considered valid notwithstanding—and here is the whole evil to be remedied—notwithstanding any difference in the religious faith of the persons married, and without regard to the religion of the person performing the ceremony" (Column 1643 [1]). He went on to point out that there were some decisions in the Province of Quebec which were contradictory. A brief review of these decisions is necessary at the outset.

Under the British North America Act the solemnization of marriage had been deemed, until this debate took place, to be matter entirely of provincial jurisdiction. Section 92 of that statute enacts that in each province the legislature may exclusively make laws in relation to matters coming within "the classes of subjects next hereinafter enumerated; that is to say: . . .12. The solemnization of marriages in the provinces".

On 30 March, 1901, in the Superior Court in Montreal, Archibald, J., held that the marriage, upon a license, of two Roman Catholics, by a Protestant minister, is not illegal as having been solemnized by an incompetent functionary. The case was that of Delpit vs. Coté, reported in "Rapports Judiciaires de Quèbec, Cour Supérieure, Vol. 20, pp. 338 ff. Archbishop Bégin had on 12 July, 1900, pronounced this marriage null and invalid on the ground of clandestinity.

Justice Archibald is, however, good enough to quote the then recent pastoral letter of Archbishop Bruchési on "Marriage", in which the canon law is expounded (pp. 344-346

[1] The references are to the Unrevised Edition, House of Commons Debates, First Session, Twelfth Parliament, Vol. XLV, No. 25.

of the "Rapport"), and he admits that the Archbishop's views as to the duties of the civil courts of the Province of Quebec in the premises are not devoid of judicial support, for Papineau, J., in Laramée vs. Evans, 24 L. C. J. 235, decided that "According to the jurisprudence of the country (Province of Quebec) the sentence of the Roman Catholic Bishop, regularly pronounced and deciding as to the validity or nullity of the spiritual and religious tie of marriage between Roman Catholics, can and ought to be recognized by the Superior Court". The practice is to refer the case from the civil court to the bishop, although the decree of the bishop and any canon law bearing on the case must not only be alleged but also proved in the civil courts.[2]

The reporter of the Delpit case notes that no appeal was taken from Justice Archibald's decision; and this because we find in the same volume of the "Rapports" at p. 456 the case of Durocher vs. Degré, decided at Montreal on 17 May, 1901, by Mathieu, Curran and Lemieux, JJ., in the Superior Court on Appeal, reversing the lower court. From the Digest of Canadian Case Law (1900-1911), Vol. 2, Col. 2629, we get the following summary of this judgment: "The ceremony of marriage celebrated by a priest or minister professing a creed other than that to which the parties adhere is a nullity. If before the coming into force of the Civil Code any Church had established, for its members, a bar to marriage, and a marriage is celebrated contrary to such regulation, the Court should in proceedings for annulling such marriage, and on proof of said bar, annul it for civil purposes only. In this case the parties (both Roman Catholics), during their minority, and without the consent of their parents or the publication of banns, left their domicile in the Province of Quebec and were married in the United States (Vermont) by a Protestant minister. Such marriage was void for having been con-

[2] See Smith vs. Cooke, 24 Que. Sup. Ct. 469, decided in 1903.

After this article had been set up in type, recognition by the Quebec civil law of the impediments to marriage laid down by the Catholic Church has been emphasized anew. It is in a judgment delivered by Judge Bruneau in the Practice Court of Montreal, where Marie Anne Meunier sought to have her marriage with François Blanchet declared void by civil as well as ecclesiastical pronouncement on the ground that the contracting parties are of the third degree of consanguinity and that this relationship constituted an absolute impediment to marriage.

tracted (1) in violation of the law and (2) before a functionary who was not the priest of the domicile of one of the parties."

This case is a judgment by an Appellate Court, stands unreversed, and is the latest decision on the subject for the Province of Quebec.

Mr. Borden, the Prime Minister, forced Mr. Lancaster (a member of his own party) to confess that his Bill was aimed at the Catholics of Quebec. He boldly stated that, although Mr. Lancaster was a lawyer, he had misunderstood the law on the subject, and pointed out (Col. 1664) that the questions arising in the Quebec law courts touched marriages between Catholics, and that no mixed marriage had been decreed a nullity by a civil court because not in accordance with canon law. Mr. Borden said in closing (Col. 1665): "By the Canadian constitution as embodied in the British North America Act, section 92, subsection 26, the exclusive legislative authority of the parliament of Canada extends to and includes marriage and divorce. The constitution declares, however, in section 92, subsection 12, of the same Act, that in each province the legislature may exclusively make laws in relation to the solemnization of marriage in the province. It is perfectly clear that the words 'marriage and divorce' would include the solemnization of marriage if that subject had not been assigned to the exclusive jurisdiction of the province under the language just quoted. The result has been expressed by the Judicial Committee of the Privy Council in these words: 'Solemnization of marriage in a province is enumerated among the classes of subjects under section 92, and no one can doubt, notwithstanding the general language of section 91, that this subject is still within the exclusive authority of the legislatures of the provinces'. . . . In view of these considerations it seems desirable that the question of the legislative competence of parliament to enact such a Bill should be submitted for the opinion of the highest tribunal in the Empire (Judicial Committee of the Privy Council). . . . If I understand my honorable friend (Mr. Lancaster) in the opening part of his speech he said that the whole evil was the uncertainty. But if the power of parliament to enact that legislation is itself in grave question, the

result desired cannot be obtained. The Government has therefore determined to submit for the opinion of the Supreme Court of Canada the question as to the legislative competence of parliament to enact this Bill, and any further question necessary to define clearly the power of parliament to legislate in such matters. The case will be carried on appeal to the Judicial Committee of the Privy Council in order that a final and authoritative determination may thus be obtained. Pending such determination it is not desirable that the Bill should be proceeded with, and accordingly I move that the debate be adjourned."

Sir Wilfrid Laurier said (Col. 1676): "Everybody must agree that the prevention of clandestine marriages is most wise." He spoke against the Bill, but thought that adjourning the debate was undignified and inadequate to dispose of the question.

One member was disappointed in the ex-Premier's speech. He said that Sir Wilfrid owed it to the Protestants in Ontario (whose animus, we may note, has been behind the whole Bill) to make a solemn declaration in the House that he was not present at the Council of Trent, and that he had nothing whatever to do with the original drafting of the language of the *Ne Temere* decree!

The amendment was agreed to by a vote of 87 to 61, and the debate adjourned.

The *Evening Telegram,* of Toronto, published in the Mecca of Protestant Conservatism, assured the people of Toronto that they were to learn on this day whether the Right Hon. R. L. Borden was the First Minister of a free people or the puppet of a theocracy. They now see him dodging the question at issue, for no one prior to the debate supposed that the Judicial Committee was in two minds over the matter, for he himself said that this highest tribunal in the Empire had decided that no one can doubt that this subject is still within the exclusive authority of the legislatures of the provinces. How then can the Canadian parliament have any constitutional right to pass such a Bill as that introduced by Mr. Lancaster?

Threats have been made, and the temper of the Protestants of Ontario is at a white heat. One of their members in the House, Barker by name, said (Col. 1674) that he would stand

up with the others—he did not go so far as to say who "the others" were—for any agitation to put an end to the difficulty under discussion and would not quietly submit to the marriage laws of Quebec remaining as they were. The situation in a nutshell is this: Catholic Quebec leaves the question of the nullity of marriages to the Bishop; after he has pronounced upon the case, his decision is certified to the civil courts who determine the civil rights of the parties. Protestant Ontario is not affected by these laws, but says that she will not let Quebec be governed by them. Stated thus baldly, the effrontery of the proposition is plain.

Two Recent Decisions in Great Britain.

On 17 January, 1912, Mr. Justice William Kenny, of the Supreme Court of Judicature of Ireland, sitting in the Probate and Matrimonial Branch, delivered judgment in the case of Ussher vs. Ussher, in which a petition was brought by the husband for a decree of nullity of marriage. The ceremony took place at ten o'clock at night on 24 April, 1910, at the residence of the petitioner in Galway, where the respondent was engaged as a housemaid. The parties were married by a Catholic priest in the presence of one witness only, and on the same evening and immediately before the marriage ceremony the petitioner was received into the Catholic Church, of which the respondent was a member. The judge, in declaring the marriage to be valid, laid down the three following propositions with regard to marriages in Ireland where both parties are Catholics:

(1) The common law of England and Ireland relating to marriage was identical up to the Reformation. And the marriage ceremony by ministers in holy orders required no witness for its validity.

(2) Since the Reformation the marriages of Roman Catholics by a Roman Catholic clergyman have continued to be deemed valid notwithstanding the change in the National Church, and we are governed by the same common law that theretofore existed.

(3) Such marriages are in law unaffected by the decree of the Council of Trent, and therefore exempt from the necessity for witnesses.

There was no reason for suggesting that there was a conditional marriage between the parties. Both of them had gone through the ceremony with the full consent and had lived together afterward. The judge also overruled the point raised by the plaintiff that the marriage was invalid because the plaintiff had been a Protestant within twelve months previous to the ceremony; for the Act of 1870 had repealed that provision, in the statute passed by the Irish Parliament in the reign of George II, which prohibited what were called Popish priests celebrating the marriage of Protestants and Roman Catholics.[3]

Curiously enough, while Ussher vs. Ussher was occupying the attention of Mr. Justice Kenny in Dublin, the House of Lords was engaged in considering another interesting Irish marriage case, involving in one branch of it consideration of the same point. Mr. George G. Swifte sought to have the marriage of his father, Viscount Carlingford, with Miss Hopkins, which had been celebrated in Liverpool in 1845, declared valid, and to have himself consequently declared the lawful son of his father. Viscount Carlingford, who was an Irish Protestant, had been married to Baroness de Wetzler by a Catholic priest in Austria previous to the Liverpool marriage, and it was contended that this marriage was unlawful on account of the Irish statute above referred to. Without calling on counsel for the respondent the House of Lords dismissed the appeal. The Lord Chancellor (Loreburn) pointed out that the Irish statute relied upon did not forbid marriages between Protestants and Catholics, but only declared that they should be invalid if celebrated by a Catholic priest. The Irish Parliament could not prescribe what was to be done by a Catholic priest in Austria, or declare that the marriage which was lawful in one country should be unlawful in another. Viscount Carlingford having been lawfully married in Austria, could not, while his wife by that marriage was alive, be lawfully married to another woman. The Irish courts had also decided the case against the plaintiff.

[3] No appeal has yet been taken from this decision, and it is probable that none will be, for, if the marriage is declared invalid by the courts, as a writer in the *Law Times* (London, Eng., 27 Jan., 1912, Vol. 132, p. 304) remarks, the plaintiff in this action is liable to become the defendant in a breach of promise action, and, as he is a man of wealth, to be mulcted in exemplary damages.

In England before the passage in 1753 of Lord Hardwicke's Act the common law was in force, and according to its provisions the mere consent of the parties, followed by cohabitation, constituted for many purposes a valid marriage, and a marriage valid for all purposes could be celebrated by a priest in orders at any time or place without the consent of the parents or guardians of the parties. Stamped licenses were indeed required by law, but not for the validity of the contract, and their omission was punished as a fraud upon the Revenue only. A multitude of parsons, usually prisoners for debt and almost always men of notorious lives, made it their business to celebrate clandestine marriages in or near the Fleet. Among the more noted instances of clandestine marriages we find that of the Duke of Hamilton with Miss Gunning; the Duke of Kingston with Miss Chudleigh; that of Henry Fox with the daughter of the Duke of Richmond, and that of the poet Churchill, who at the age of seventeen entered into a marriage which contributed largely to the unhappiness of his life. On one occasion it was proved before Parliament that there had been 2,954 Fleet marriages in four months, and it appeared from the memorandum books of Fleet parsons that one of them made £57 in marriage fees in a single month, and that another had married 173 couples in a single day. With large classes of the community the easy process of Fleet marriages was very popular. On the day before Lord Hardwicke's marriage law came into force no less than 300 were celebrated, and a bold attempt was made by a parson named Wilkinson to perpetuate the system at the Savoy. He claimed, by virtue of some old privileges attaching to that quarter, to be extra-parochial and to have the right of issuing licenses himself. And he is said to have actually celebrated 1,400 clandestine marriages after the Act was passed. By the instrumentality of Garrick, one of whose company had been married in this manner in 1756, a Savoy license passed into the hands of the Government, and the trial and transportation of Wilkinson and his curate put an end to clandestine marriages in England. In the United States clandestine marriages, from the viewpoint of the civil law, are now practically unknown. As may be seen in THE ECCLESIASTICAL REVIEW YEAR BOOK FOR 1910 (p. 204), South

Carolina is the only State in the Union which requires neither a marriage license nor a return nor record of marriage. And the common-sense decision of the Ohio courts that the laws requiring marriage licenses and returns thereof are mandatory, and that after the passage of such acts common-law marriages are invalid, is likely to commend itself to all other jurisdictions within the borders of continental United States. Such marriages never were valid in our island possessions.

JAMES M. DOHAN.

CARDINAL NEWMAN.

THE LIFE OF JOHN HENRY CARDINAL NEWMAN. Based on His Private Journals and Correspondence. By Wilfrid Ward. In two volumes. New York and London: Longmans, Green, & Company.

WE have waited long for this most fascinating Life. But when we consider how long the period it covers, how full of interest from its earliest years onward without intermission, how eventful, how momentous in its issues; when we consider how vast was the mass of material accumulated in those fourscore years and ten, and that even in the last decade, though there was the "labor and sorrow" of "the strong", the mind was active to the end; when we consider the greatness of the task involved in careful and conscientious perusal, study, selection, arrangement, incorporation, and how full and well-proportioned is the record contained in these twelve hundred and eighty pages—we are fully compensated for the delay.

It was not necessary that Mr. Ward should dwell at much length on Newman's life prior to his reception into the Catholic Church. That half of the life has been recorded by Newman himself in his memorable *Apologia;* it has been dealt with by Dean Church in his admirable *History of the Oxford Movement, 1833-1845,* and by Miss Mozley in *The Letters and Correspondence of John Henry Newman during his Life in the English Church.* Accordingly, we find that, out of thirty-five chapters, three only, including the "Introductory," deal with Newman's Anglican days. But how pathetic is the account given of them, more especially in the third chapter

on the " Last Days at Littlemore ", where the *Development of Christian Doctrine* was written.

Concerning Newman's directly religious influence at that time Mr. Ward quotes the testimony of Principal Shairp: " It raised the tone of average morality in Oxford to a level which perhaps it had never before reached." " The centre and soul " of the movement was " a man in many ways the most remarkable that England had seen during the century, perhaps the most remarkable the English Church has possessed in any century—John Henry Newman. The influence he had gained, without apparently setting himself to seek it, was something altogether unlike anything else in our time. A mysterious veneration had by degrees gathered round him, till now it was almost as though some Ambrose or Augustine of older ages had reappeared." " The influence of his singular combination of genius and devotion has had no parallel there before or since," writes Dean Lake. How it has since borne fruit in the Catholic Church is recorded in the pages of Mr. Ward's book. How it has been missed at Oxford, only they who have sustained the loss have been able to describe. When the voice which exercised it in the pulpit of St. Mary's, in tones so " sweet and pathetic, and so distinct that you could count each vowel and consonant in every word," had ceased, " and we knew that we should hear it no more, it was as when, to one kneeling by night in the silence of some vast cathedral, the great bell tolling solemnly overhead has suddenly gone still." There were those who could not forget. " On Sunday forenoons and evenings, in the retirement of their rooms, the printed words of those marvelous sermons would thrill them till they wept 'abundant and most sweet tears'. Since then many voices of powerful teachers they have heard, but none that ever penetrated the soul like his." And meanwhile the tragedy of the " Last days at Littlemore " were being enacted, and we see Newman there in his humble retreat standing " for hours together at his high desk writing ", his " singularly graceful figure " seeming " to grow ever paler and thinner, while the sun appeared to shine through the almost transparent face "; until, " as the task neared its end he would stand the whole day, completing and revising it with the infinite care which was his

wont":—fit prelude to the *Apologia,* which, twenty years after, was written, as he himself told a friend, "with so much suffering, such profuse crying, such long spells of work—sometimes sixteen hours, once twenty-two hours at once." But in the end "the MS. of the *Essay on Development* lay unfinished on his desk. . . . Very quietly and without parade took place the great event dreamt of for years—with dread at first, in hope at last"; and then but a few lines were needed —"one of those passages," as Hutton observes, "by which Newman will be remembered as long as the English language endures."

The Life of John Henry Newman, based on his private journals and correspondence, must, as Mr. Ward justly observes, be looked at as a whole, and from the beginning. "Sentences from his letters may, no doubt, be wrested from their context by partisan critics, and thus given a false significance." And, as if in anticipation of such treatment, Mr. Ward observes: "I do not think that anyone who appreciates the overwhelming love of holiness, the absolute devotion to duty, as well as the intellectual force and wisdom evident in the letters as a whole, will feel any disposition so to belittle the great Cardinal when he reaches the end of this book." "We see in his letters the intensely affectionate and sensitive nature which won him such devoted friendships and brought at the same time so much suffering." They "who feel as deeply as John Henry Newman felt win from friends and disciples an enthusiastic personal love which others cannot win. 'Cor ad cor loquitur.' They give and they receive a love for which others look in vain. But deep feeling is not all of one kind. There will be bitter as well as sweet. Where there is intense love and gratitude, there will be at times deep anger, deep resentment." "The complex genius which fascinated and dominated his followers had in it some qualities less helpful in the life of action than the rough fibre of simpler natures. This adds to the interest of the drama, and its pathos; but the reader will not find in it the determining cause of successive failures. This is to be sought in the action of his countrymen who opposed him, and in the circumstances of the time which gave them their opportunity." In relation to the Oxford project, for instance, Bishop Ulla-

thorne, ever Newman's friend, did not scruple, in 1867, to write to him: "I have no hesitation in saying it, as my complete conviction, that you have been shamefully misrepresented at Rome, and that by countrymen of our own."

And what was Newman's mission? As early as 1828 he foresaw the results of that "Liberalism" in thought against which he thenceforth waged unceasing war. The results which he foresaw we now are witnessing in Continental Europe. In 1879, when he was made a Cardinal, he said in what has become known as his "Biglietto Speech": "I rejoice to say, to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of Liberalism in religion. . . . Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion, as *true*. It teaches that all are to be tolerated for all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste; not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men may go to Protestant Churches and to Catholic. may get good from both and belong to neither. They may fraternize together in spiritual thoughts and feelings, without having any views at all of doctrine in common, or seeing the need of them. Since, then, religion is so personal a peculiarity and so private a possession, we must of necessity ignore it in the intercourse of man with man. . . . Religion is in no sense the bond of society. . . . Now, everywhere that goodly framework of society, which is the creation of Christianity, is throwing off Christianity. . . . Hitherto, it has been considered that religion alone, with its supernatural sanctions, was strong enough to secure submission of the masses of our population to law and order; now the Philosophers and Politicians are bent on satisfying this problem without the aid of Christianity. . . . The general nature of this great *apostasia* is one and the same everywhere; but in detail, and in character, it varies in different countries." He then proceeds to speak of it as it threatens in England. The Speech in full is given in the second volume of Mr. Ward's book, pp. 459-462.

"To rescue his countrymen from this danger," observes Mr. Ward in his Introductory chapter, "or to show them an ark of safety, appeared to be a mission specially suited to one keenly alive to the plausibility of scepticism, yet profoundly convinced that modern science and research were compatible with Christianity, and that in Christianity alone could be found the meaning of life and the happiness of mankind." In five years from 1828 the dream of Newman's mission was realized. Followers in and beyond Oxford crowded to his standard, and he found himself, though against his will, the leader of the Oxford Movement. By 1838 his influence had become "so extraordinary that the tradition of it is now no longer realized and only half believed. For it makes a claim for one man which seems hyperbolical and improbable; but in fact the improbable had occurred." "This early victorious achievement and leadership and the hopes it inspired threw on Newman's later history both a light and a shadow which were never to be removed."

In the course of his devoted labor of love at Oxford he came to see that the Church of England had been "unfaithful to that very Catholic tradition which he had been rescuing and rebuilding as an ark of safety from the flood of Liberalism and Rationalism", that the communion for which he had worked so hard had no part in the One Catholic fold and visible kingdom of the Redeemer. His mission, then, "was to be carried on not amongst the friends of his youth, but in a strange land". He realizes that he is leaving Littlemore, "and it is like going on the open sea." Yet it was the "blessed vision of peace" that was opened out before him, and that in the event sustained him throughout the years of misunderstanding, suffering, and of seeming failures by which great works were nevertheless accomplished, and the Divine Will, to which he submitted all his life and labors, was fulfilled in and by him. And thus in 1862 he wrote in answer to reports to the contrary, "I have not had one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold, and ever have held, that her Sovereign Pontiff is the centre of unity and the Vicar of Christ; and I have ever had, and still have, an unclouded faith in her creed in all its articles; a supreme satisfaction in

her worship, discipline, and teaching; and an eager longing, and a hope against hope, that the many dear friends whom I have left in Protestantism may be partakers of my happiness." And, indeed, who could have championed the cause of the Catholic Church as Newman did in his *Loss and Gain, Discourses to Mixed Congregations, Difficulties of Anglicans, Present Position of Catholics in England, Dublin Lectures, Apologia,* Answer to Pusey's *Eirenicon,* and *Letter to the Duke of Norfolk* in answer to Gladstone's attack on the Vatican decrees.

"Newman's lifelong preoccupation with the prospect of an unprecedented movement toward unbelief in religion led him from an early date to give close attention to the question, How can the reasonableness of religious belief be brought home to all the men of good-will? The Oxford University Sermons (on *The Theory of Religious Belief*), which began as early as 1826, have this for their main object. The *Grammar of Assent* pursued it further." He saw "in the Catholic Church the one hope for withstanding a movement toward unbelief which threatened to be little less than a devastating flood. There are traces of this thought even before he joined her communion." But he felt that the infidel movement was not merely a moral revolt against Christianity; it had a very prominent intellectual side; there were problems raised by modern philosophers and critics which needed to be met frankly and by free discussion in their bearing on theology; otherwise, the weight of the scientific movement would go to the side of unbelief; he appears to have regarded it as his special work to urge the necessity of such a development of thought and learning as should meet the need of the hour, and was anxious for the freedom of debate with which the medieval schools met the intellectual problems of their day. "The urgency of the danger arising from a very inadequate apologetic in the recognized text-books was, he saw, not fully appreciated by Cardinal Barnabo, the Prefect of Propaganda." The powerful movement on behalf of uniformity and centralization which marked the period from 1850 to 1870 was against his idea and made him feel, as he said, out of joint with the times. The "Neo-Ultramontane Party," as Archbishop Sibour of Paris designated it, which was represented

in England by Dr. Manning, in Ireland by Dr. Cullen, was little alive, during the dramatic struggle of that time, to the need that Newman so strongly felt. "Denunciation effects neither subjection in thought nor in conduct," he argued in 1863. "And your cut-and-dried answers out of a dogmatic treatise are no weapons with which the Catholic Reason can hope to vanquish the infidels of the day. Why was it that the Medieval Schools were so vigorous? Because they were allowed free and fair play—because the disputants were not made to feel the bit in their mouths at every word they spoke, but could move their limbs freely and expatiate at will. Then, when they went wrong, a stronger and truer intellect set them down—and, as time went on, if the dispute got perilous, and a controversialist obstinate, then at length Rome interfered —at length, not at first. Truth is wrought out by many minds working together freely. As far as I can make out, this has ever been the rule of the Church till now, when the first French Revolution having destroyed the Schools of Europe, a sort of centralization has been established at head-quarters—and the individual thinker in France, England, or Germany is brought into immediate collision with the most sacred authorities of the Divine Polity. . . ."

But while, on the one hand, Newman, convinced Ultramontane as he was, was out of harmony with the Ultramontanism of Manning, W. G. Ward, and Faber, on the other hand, strongly as he felt with Acton and Simpson in their dissatisfaction with certain features in current Catholic apologetic, he emphatically dissociated himself from the *Rambler* and the *Home and Foreign Review*. Much as he sympathized on many points with Montalembert and Lacordaire, he was in no sense a Liberal Catholic.

The first volume of the Life closes with a chapter on the "Sad Days of 1859-1864" resultant upon the failure of the Irish University scheme, in which Newman had not been given a free hand; the falling through of the task of translating the Scriptures into the vernacular, owing to the simple inattention of Cardinal Wiseman:—both, as he felt, such opportunities, such natural occasions for promoting a philosophy or apologetic persuasive to his contemporaries and undertaken in the name of the Catholic Church, exhibiting those great

arguments which had won him by their majesty and strength; and then the doubt that had been thrown on his whole-hearted loyalty in the matter of the Temporal Power, the burning question of the hour, when all balanced thought in relation to it was liable to be accused of dangerous Liberalism, and, to use his own words, "a man who was not extravagant was thought treacherous", and he himself was accordingly "under a cloud". His state of mind in these years "is recorded in a journal which he began to keep at this time—one of the literary treasures he has left—written in the sight of God, with an utter simplicity and sincerity."

The second volume opens with an account of the circumstances which in 1864 led to the writing of the *Apologia,* and of the extraordinary labor and painful care bestowed upon its production—"a book of 562 pages all at a heat", in a few weeks, for Longman told Newman that he must go on without break if the work was to succeed. "I never have been in such stress of brain and such pain of heart,—and I have both trials together," is the admission written "during dinner-time" in reply to a kind letter from Hope-Scott; and in the diary is an entry: "At my *Apologia* for twenty-two hours running." But Newman's labor was rewarded. Kingsley's unwarrantable attack had given him the occasion for a vindication of his whole career and of the good name of his brethren of the Catholic priesthood, and at the same time of defending the Catholic cause on the lines which he felt so necessary for the times. The *Apologia pro Vita Sua* won the heart of England, and "English Catholics were grateful to him and proud of having for their champion one of whom the country itself had become suddenly proud as a great writer and a spiritual genius. He had a large following within the Catholic Church, who hung on his words as his Oxford disciples had done thirty years earlier. Opposition in influential quarters continued. But his supporters among the Bishops stood their ground, and the battle was on far more equal terms than heretofore." "He continued to concentrate his attention on the educational needs of earnest and thoughtful minds whose faith would be tried in coming years. The Catholic University had failed. The only available University training for English Catholics was at Oxford and Cambridge." In co-

operation with his Bishop he planned an Oratory for Oxford in 1864 and again in 1866. But the project was defeated. "Manning and W. G. Ward were enforcing in England in an uncompromising form the opposition to 'mixed' education to which Rome was largely committed on the Continent. Newman's scheme was out of harmony with their views. Manning was already, when it was mooted, all-powerful with Cardinal Wiseman, and a year later he was Archbishop. Rome, therefore, naturally endorsed his policy." Thus "the final relinquishment of the Oxford scheme left the extreme party triumphant; but it left the practical problem of higher education for English Catholics unsolved." Newman could but resign himself in patient submission to what he regarded as the Pope's own act, reconciling himself to it with the thought that "another Pontiff in another generation may reverse it". The year 1893—three years after Newman had himself passed away—saw the realization of this hope, under the Pontificate of Leo XIII.

An excellent chapter is devoted to the *Grammar of Assent,* written during the period in which the contest on the Infallibility of the Papacy was so keen. The book represents the thoughts of a whole life, "the upshot of a very long desire and effort". Newman's haunting fear, in relation to it, was of the men who knew much and understood little; who could bring to bear a large array of expressions stamped "orthodox" against him, yet had not such perception of the real problems in question as to enable them to distinguish between contradictions mainly or merely verbal, and fundamental contrarieties. But, in the event, an article by W. G. Ward in the *Dublin Review,* insisting not only on the value of the book, but on the consistency of its most characteristic positions with views held by the greater schoolmen of earlier and more recent times, "told strongly in favor of the view that there was nothing in Newman's treatment different in kind from that of the really great Catholic thinkers, scholastic or other; that the opposition to his book came mainly from those who were not thinkers—who judged only by traditional modes of expression which were current in the text-books, without realizing the ideas which were involved."

The next chapter of the Life is devoted to the Vatican Council. Newman was invited by Pope Pius IX himself to contribute material toward the deliberations of the Council; and he was constantly consulted by Bishop Ullathorne, Bishop Clifford, Bishop Dupanloup, and other prelates. "He had then the call, in his own sphere, to make a real contribution to the process of deliberation—that is to say, to declare what his own judgment was, but with the full intention of submitting to the Church when it had decided the matter." An ecumenical council, according to Catholic theology, involves genuine deliberation. For this, *time* was needed. Newman's main objection throughout, as he himself explained, was not to *a* definition on the all-important subject of Papal Infallibility, but to such a definition as was likely to be passed in the haste in which matters were proceeding and to exaggerations of its import which extremists were likely to propagate. He had experience of agitators in England—chief amongst them the men who had opposed the Oxford scheme—who "clamored for" a definition of Papal Infallibility in an "untheological and exaggerated form". In the event, a definition was passed by the Council in a form in which Newman had ever held the doctrine. Though he had previously done all he could to avert a definition, he had not pronounced a definition *inopportune*. Of its opportuneness God was the judge. "Very few men combine as he did," comments Mr. Ward, "profound enthusiam with the keenly critical temperament. How many men could have written as he did with inspired rhetoric of the practical wisdom of the Papacy displayed in history, and yet have been so strongly opposed to what he believed to be the wishes of Pius IX in 1870? The rough-and-ready critic notes the contrast with exasperation. But the careful reader will see that in each case the appeal is to the facts of history. History taught him that in matters of policy Popes were generally right, occasionally wrong." And Newman's loyalty and faith in relation to the Vatican definition are luminously manifest in his memorable letter of 1875 to the Duke of Norfolk, on the occasion of Gladstone's attack —a letter which "was received by Catholics with enthusiastic, almost universal acclamation".

In 1879 came from Leo XIII the offer of the Cardinalate. "The cloud is lifted from me forever," were the joyous words in which Newman spoke of it to his Oratorian brethren. "It was just this stamp of approval from the Vicar of Christ which would make the whole difference to his power for good." As a Cardinal he could speak in the name of Rome. Henceforth, "so far as the weight of nearly fourscore years permitted it, the period which followed the conferring of the Cardinalate was a very happy one. Tokens of universal reverence multiplied on Newman's return from Rome. The formal receptions which were held to do him honor gave opportunity also for expressions of gratitude from the many who had owed to him their Christian faith or their religious peace, and it was brought home to him that during the years which had seemed to him simply years of failure he had in fact been doing a work as real (if less conspicuous) as the work he had done at Oxford." And very soon he had the joy of hailing Pope Leo's Encyclical on the Philosophy of St. Thomas Aquinas on the ground that at a time of new theories it was all-important to remember the great thinkers of old. In the draft of a letter of thanks to Leo XIII himself, he says: "At a time when there is such cultivation of mind, so much intellectual excitement, so many new views, true and false, and so much temptation to overstep the old truth, we need just what your Holiness has supplied us with in your recent pastoral. . . ." And, as Mr. Ward observes, it is interesting to note that it was this Encyclical which led the present Cardinal Mercier to establish in Louvain University a school in close harmony with Cardinal Newman's views—the Institut de St. Thomas—which aimed at that combination of theology with the science of the day which St. Thomas himself achieved under the very different conditions of the thirteenth century.

Cardinal Newman preached for the last time on 1 January, 1888—being all but eighty-seven years of age—at the celebration of the sacerdotal jubilee of Leo XIII. "The thought which had so long tried him—that he had been allowed to do so little since his admission to the Catholic Church up to the last years of his life—was apparent in this sermon. He found in this a point of sympathy with Pope Leo, who was himself

(he believed) an old and comparatively unknown man when the great opportunity of his elevation to the Pontificate was given him. It was the way of God's Providence."

Very interesting and edifying is the chapter on Life at the Oratory, where Newman was ever at peace, surrounded by devoted followers whose sympathy tempered for him the cold blasts of the world's criticism, and where "even amid the troubles that have been narrated in this work, he carried on that vast correspondence with friends and strangers who consulted him which formed half of his life-work." These pages witness to "the extraordinary personal charm which so many of his contemporaries felt" in him—"the almost unique combination of tenderness, brilliancy, refinement, wide sympathy, and holiness." "He seemed able to love each friend with a peculiarly close sympathy for his mind and character and thoughtfulness for the circumstances of his life." We picture him in the Refectory serving his guests and brethren, when it came to his turn, as though he had been the least among them; at his desk, when he has to write controversy, adopting a method of his own, the very reverse of that of the logical metaphysician, and falling in well with the motto he selected when he was made Cardinal—"Cor ad cor loquitur". "Not that his treatment is not full of logic, but it is logic in solution where the reader finds himself pursuing an argument almost unconsciously", and feels as in the very presence of the kind and sympathetic speaker himself.

But space fails us and only one more picture can be drawn of the great Cardinal, "wonderful to look upon", as described by Henry Bellasis, "his face as the face of an angel . . . the delicate complexion and silver hair touched by the rose tints of his . . . dress." "Each year," says Father Neville, "when Holy Week came round, he spent some hours in watching at the Sepulchre, as constantly in his last years as before; and the early morning of his last Good Friday on earth found him in the Chapel of Repose thus employed." He was then in his ninetieth year. On his patron's feast, St. John the Evangelist's Day, 1873, he had written: "What a year this has been of deaths! The shafts have been flying incessantly and unexpectedly on all sides of us and strewing the ground with friends. It makes one understand St. John's

dreary penance in living to be ninety. Well might he say: 'Amen, veni Domine Jesu'." Nigh upon the stroke of this same age death came to John Henry Newman, almost suddenly. But it was immediately preceded by a remarkable momentary rally, which Father Neville thus records: "The Cardinal entered his room . . . his footstep was slow yet firm and elastic; indeed, it was not recognized as his, his attendant was surprised that it was he; soon, when seen, his bearing was in keeping with his step;—unbent, erect to the full height of his best days in the 'fifties; he was without support of any kind. His whole carriage was, it may be said, soldier-like, and so dignified; and his countenance was most attractive to look at; even great age seemed to have gone from his face, and with it all care-worn signs; his very look conveyed the cheerfulness and gratitude of his mind, and what he said was so kind; his voice was quite fresh and strong, his whole appearance was that of power, combined with complete calm. . . . ." A last legacy, surely, by which to picture one of the most lovable figures, one of the most noble gifts which the Divine Goodness has bestowed upon the Catholic Church.

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THE REFORM OF THE ROMAN BREVIARY.

THE Divine Office had a very natural and gradual development. It may be said to have begun in the upper chamber of Jerusalem. Naturally, the first Christians, who were mainly Jews, praised God in their gatherings by means of those outpourings of the heart so richly expressed in the Psalms. And everywhere for centuries after Christ, the ancient, beautiful, inspired Psalms were sung by priest and people. As the organization of the Church progressed, we find priest and people chanting them in choir. Each century contributed to the construction of a systematized form of worship. The Psalter, therefore, containing all the Psalms, 150, was probably the first choir book. Little by little however in the first centuries a prayer appropriate to the season of the Church—Christmas, Easter, or Pentecost—was prefixed or added to a psalm; and then came, between psalms,

readings of extracts from the Old and New Testaments, incidents in the lives of the Saints, homilies on the Gospels. In the Middle Ages we find the Divine Office everywhere the same in principle, but every Church using a form of its own. These readings at first were made from many tomes, and hence a considerable library was required. Authorized abridgments, however, came in the eleventh, twelfth, and thirteenth centuries, and these new books finally took the name of Breviaries.

From the earliest times, therefore, it has been the mind of the Church assisted by the Holy Ghost, to *prescribe* a formal prayer for her children, and this prayer is wisely intended to vary with certain periods of the year which commemorate different events in the life of her Divine Founder. She wishes to take her children, who must always be followers of Christ, yearly over the incidents of that model life. These children should rejoice with Him, and be sorrowful with Him, and be ever present to Him in His sojourn in this world. Therefore the Church in her liturgy does not say at Christmas time: "Nineteen hundred years ago was born your Saviour," but: "To-day Christ hath been born." Likewise, at a later time we are taken through the Passion of Christ, not historically but contemplatively. In a word, the main idea of the Church is to have her children live each year the entire life of Christ, and her liturgy is intended to keep us in the spirit of the ecclesiastical seasons.

But following out the corollary of the doctrine of the Communion of Saints, our holy Mother Church, from the beginning, honored in her official prayers those who had heroically imitated her Founder. Certain days were therefore soon appointed for the exercise of special devotion to these servants of God, and thus sprang up the observance of feasts of Saints. These days, few at first in number, increased, until at the present time there are not twenty days of the year that are not thus commemorative in the Liturgy. Gradually, then, the offices of the Saints displaced in great part the offices of the ecclesiastical seasons, the very basis of Christian devotion. Up to the ninth century there were only about twenty-eight feasts of Saints celebrated in the liturgical year, but in 1568 the number had so increased that Pope Pius V found it nec-

essary to limit the number of them to eighty-five, legislating that on the rest of the days of the year the office of the season —*de tempore*—be recited. But again during the last 350 years the number of offices of Saints increased.

This departure from the primitive idea brought with it as a consequence the frustration of an age-long wish of the Church, namely, that the entire Psalter be recited within the course of the week. The present Sovereign Pontiff, in his Constitution, *Divino Afflatu,* seems to breathe a sigh of relief, as he announces to the world that the Psalter has been rearranged according to the early and traditional idea. For so deeply revered has been the *weekly* recitation of the Psalter that in all previous reforms it was retained in its entirety. For, as the Holy Father says, there is in the Psalms a wonderful power of stimulating zeal in men's minds; so that St. Augustine says in his Confessions:[1] "How I wept in hymns and canticles, deeply moved by the voices of your sweetly sounding Church! These voices poured into my ears, and truth became clearer in my heart, and then feelings of piety grew warm within me, and my tears flowed, and it was well with me for them." But by the substitution of the offices of Saints and votive offices, some Psalms were recited over and over again, some more beautiful ones were seldom, some never recited, and the priest was deprived of that variety which is so needful for continued and devout prayer.

The object of the present reform, therefore, is to restore due honor to the seasons of the Church, and at the same time to bring about the recitation of the entire Psalter within the week, with the two following precautions, however: first, that the cultus of the Saints be not thereby diminished; and secondly, that the burden of the Divine Office may become not more oppressive, but actually lighter.

The new legislation rearranges the Psalter, and totally abolishes the votive offices.

The different construction of the old Psalter and the new is chiefly indicated by the fact that in the old the priest finds the Psalms of Matins, Vespers, Complin, etc., for any one day, somewhat scattered. In the new Psalter he finds all for Sunday grouped together, all for Monday together, and so

[1] Lib. IX, cap. 6.

on for the other days of the week. According to this re-arrangement the priest at the end of Matins leaves there his book-mark, which indicates also the beginning of Lauds. His book-mark placed at the end of Lauds indicates the beginning of Little Hours, and so on. There are, however, two sets of Lauds for two different seasons of the year, and since this one insertion of an extra set of Psalms for Lauds causes the only exception, the priest simply advances constantly his book-mark, and at the end of the week finds it at the last page of the Psalter. The new legislation bases the selection of Psalms mainly on the day of the week, not on the feast, so that the Psalms for Sunday are the same for every other Sunday of the year, those for Monday the same as those for every other Monday, and so on, with exceptions noted later. Thus the recitation of the entire Psalter is completed within the week.

The other great object of the reform is the restoration of the seasons to their proper place of honor, without however diminishing the cultus of the Saints; and this is what has caused the greatest difficulty in every attempted reform. It is necessary to reconcile two elements of diverse origin. However, it has at last been accomplished neatly in the manner shown in Table A. The Sunday and ferial offices, the principal indices of the spirit of the season, are brought into more frequent use by the complete abolition of votive offices, and by the limitation of the number of festal offices which may be substituted for those of Sunday. On the other hand, the cultus of the Saints is to a great extent preserved by the fact that the following feasts, as shown in Table A, keep their own office just as in the old Breviary, namely, Feasts of our Lord, of Our Lady, the Angels, St. John the Baptist, St. Joseph, the Apostles; the days within all Octaves, unless superseded by an office of higher rank; the Vigils of Christmas, Epiphany, and Pentecost, and the Friday after the Octave of the Ascension, however, taking the Psalms of Lauds, Little Hours and Complin from the Sunday in the new Psalter. These feasts, according to the Ordo of J. Murphy and Co., for 1912, number about 125, exclusive of those in the Supplement. Feasts which have proper Antiphons for Psalms also follow the *Proprium,* or *Commune Sanctorum* in Matins,

Lauds and Vespers. The general rule is in the entire Office the Psalms with their Antiphons and the Versicles of the three Nocturns must be taken from the new Psalter "de die hebdomadae occurrente," while all else, including the Antiphons of the Magnificat and Benedictus, and the Little Chapters must come from the office of the Saint.

Henceforth, also, in the case of accidental occurrence, only doubles of the first and second class may be transferred, and

TABLE A.

NEW RELATION OF THE PROPRIUM DE TEMPORE AND PROPRIUM SANCTORUM.

Rule	Psalms with their Antiphons Versicles of 3 Nocturns	in entire office	must be taken from New Psalter "de die hebdomadae occurrente"	According to Ordo of the J. Murphy Co., this rule holds for about 241 days in 1912
	Antiphons of Magnificat Antiphons of Benedictus Little Chapters All else		must be taken from Office of Saint	
Exception	*a*. The following feasts keep their own office as in old Breviary, taking however from Sunday in New Psalter the Psalms of Lauds, Little Hours, and Complin	. .	Feasts of our Lord, of Our Lady, the Angels, St. John Baptist, St. Joseph, the Apostles; days within octaves if office is "de octava;" Vigils of Christmas, Epiphany, Pentecost; Friday after octave of the Ascension	According to above Ordo, this exception holds for about 125 days in 1912
	b. If any feast not specified in *a* has proper antiphons in any Major Hour, these antiphons, together with their Psalms as in Breviary, are to be retained in that Hour. In all other Hours, where there are no proper antiphons, antiphons with their Psalms are to be taken "de die occurrente," according to the general rule			

major doubles and lesser feasts are only commemorated. Thus has been found a way of reconciling these two diverse elements, the *Officium de Tempore,* and the *Officium Sanctorum.*

But Pope Pius X states that he had in mind all the while the second precaution before mentioned—the granting of a request made by Councils and many bishops independently—that the reform should put no heavier burden on the clergy,

whose labors in the vineyard are in these days increased. It had been many times pointed out that the Offices for Saturday and Sunday are the longest—just the days when priests are most busy in the ministry. And our Holy Father has made the burden actually lighter.

TABLE B.

METHOD OF SHORTENING THE OFFICE.

	Sunday Psalms.			Saturday Psalms.		
	New.	Old.	Diff.	New.	Old.	Diff.
Matins	87	269	—182	134	315	—181
Lauds	36	56	—20	40	79	—39
Little Hours	205	212	—7	102	183	—81
Vespers	62	62	0	40	70	—30
Compline	30	36	—6	41	36	+5
[1] *Total Verses*	420	635	—215	357	683	—326

Total Verses of New Office for		Therefore	
Monday	356 verses	Shortest old office (Conf. non Pont.) contains	404 verses
Tuesday	322 "	New Sunday office contains	420 verses
Wednesday	365 "	New Ferial office (average) contains	359 verses
Thursday	352 "		
Friday	399 "		
Saturday	357 "		
Average Ferial Office	359 verses		

In Ferial Prayers, psalms " Miserere " and " De Profundis " are omitted.

Only one Suffragium, with one Prayer.

Athanasian Creed is said only on minor Sundays after Epiphany and after Pentecost, when no double or octave is commemorated.

On 2 November, the Office of the Day is omitted, and only the Office of the Dead with its lessons is recited.

[1] No account taken of Benedictus, Magnificat, Canticle in Lauds, and Athanasian Creed.

It will be noted by consulting Table B that the whole Psalter containing 2,571 verses has been apportioned with fair evenness, so that 359 verses on an average are recited on week days and 420 on Sundays. To obtain this result long Psalms have been divided. Thus Matins now always consist of nine Psalms of *about* 15 verses each, and in the whole Psalter only three Psalms have twenty verses or more. The nine Psalms of Sunday Matins therefore are contained in six Psalms of the Vulgate, and the nine Psalms of Saturday Matins in three of the Vulgate. There are only four Psalms in Lauds with a canticle between the third and fourth, and the Psalms thus omitted find place in Complin and the Little Hours, which now change every day of the week, giving them a desirable variation. In Lauds there are now no double or triple Psalms, and nowhere do we find the rubric: "Hic non dicitur Gloria Patri."

Table B gives us the distribution of verses in the Old and New Psalter, and points out the method adopted for shortening the Sunday and Saturday offices. Matins have been reduced on Sunday from 269 to 87 verses; and Lauds from 56 to 36, while the rest remain practically the same. The greatest reduction occurs on Saturday, when we have 326 verses less in the whole new Office than in the old. To avoid complication in the above figures no account has been taken of the Benedictus, Magnificat, Canticle of Lauds, and the Athanasian Creed, which however would not materially modify the relation of the numbers. The long Sunday and Saturday Offices have therefore disappeared; for it will be observed that the new Sunday Office (still the longest new Office), containing 420 verses, is practically of the same length as the shortest old Office (Confessoris non Pontificis), which contained 404 verses. The weekly Offices are all shorter still. It may be calculated that the rearrangement of the Psalter shortens the Saturday Office by about fifteen minutes.

Besides the factors mentioned in Table B which make the Office shorter, there is an accidental one affecting some Offices. Previously, on account of the rare occurrence of the "De ea," the priest was often obliged to read rather hesitatingly on account of unfamiliarity with the Psalms—those Psalms wherein for instance one meets the strange names of

birds and animals. Now, however, on account of the recitation of the entire Psalter within the week, there is acquired equal familiarity with all the Psalms.

The care with which the whole reform has been accomplished is evidenced by the following fact. The new general rule causes Vespers to be taken from the day of the week. Were there no exception here, hundreds of churches in Europe, where Vespers of Sundays and feasts are chanted strictly according to the Rubrics, would be obliged to procure a new set of books for choir purposes; but the prudence of the Commission of Reform so arranged the exceptions to the general rule that Vespers on these days will be the same as before. Likewise Holy Week remains practically the same, and the purchase of a few loose leaves will satisfy all new needs.

The recent legislation affects also the Missal. The Votive Masses are subjected to many more restrictions, and it much more seldom happens that a Mass proper to a Sunday is superseded.

The observance of the entire new law on the Breviary becomes of grave obligation on and after the first day of January, 1913, "for all those who," in the words of the Constitution, "by office or custom recite the Canonical Hours according to the Roman Breviary issued by Pius V, and revised by Clement VIII, Urban VIII and Leo XIII." The last words, "according to the Roman Breviary, etc.," exempt from observance of the law the Greek Catholics. Also certain orders and communities are exempt; for the Bull *Quod a Nobis* of Pius V, in 1568, causing the Roman Breviary to be universally adopted, exempted those orders and communities which for two hundred years or more had used a Roman Breviary with modifications proper to their order or community. As the modified Breviaries are still unchanged and used by them, these religious and clerics cannot be said to come under a law which binds "those who by office or custom recite the Canonical Hours according to the Roman Breviary issued by Pius V and revised by Clement VIII, Urban VIII and Leo XIII." Pius V also granted, independently of any consideration of time, to some chapels of Toledo

the continuance of the Mozarabic Rite, and to the Church of Milan the retention of the Ambrosian.

Those changes, however, concerning the use of the new Psalter and the precedence of the Sunday Office are *ad libitum* during 1912, while the change affecting the Office on All Souls' Day is of obligation this year. It is the opinion of excellent authorities in this country and in Rome, that all other changes, including the translation of feasts, do not go into effect until 1913. The foundation for this opinion lies first in the words: "Interim autem cuilibet et capitulis . . . novum Psalterii ordinem, statim post ejus editionem, rite usurpare licebit;" and secondly, in the very specific statements of the "Praescriptiones Temporariae."

On the authority of the Pope forty thousand copies of the newly arranged Psalter have been issued by the Vatican Press and these separate little volumes may be used in conjunction with the old Breviary. Even as it is at present, the old Breviary provided with an index could, strictly speaking, be used; for every one of the Psalms is there; but the rearrangement, and the division of single old Psalms into three or four new ones, make the use of the old Psalter practically impossible. Nevertheless, for those special feasts designated in Table A, the old Breviary may be used for Lauds, Little Hours, and Complin, with this modification, that in Lauds all Psalms which follow "Hic non dicitur Gloria Patri" be omitted, together with Psalm 30 in Complin. For these feasts, Little Hours are exactly the same as before.

The present changes do not constitute the entire reform contemplated by the Sovereign Pontiff. There will be, in ten years perhaps, a more complete reform, the culmination of all the reforms applied for by the Councils of Trent and the Vatican; and this will consist of an expurgation and perfection of the text. It will come when the Commission now in session has completed its revision of the Vulgate; and from the new Vulgate will be supplied the Biblical texts in the completely reformed Breviary.

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THE OFFICE WITH THE NEW PSALTER.

THE following notes are meant as a guide in the recitation of the Office with the new Psalter during the current year, 1912, in which the new rubrics have only a restricted application. But they will serve equally well for the time when the rubrics come fully into force, and nothing will have to be unlearned. For the full application of the rubrics will affect the Ordo only.

The new Psalter is divided into two parts, the *Ordinary* and the *Psalter* in a stricter sense. Formerly there was no such separation, and the Ordinary was combined with the Psalter. The present arrangement is called for by the assignment of different Psalms for each day of the week, not only in Matins, Lauds, and Vespers, but in all the hours of the Office.

THE ORDINARY.

1. The *Ordinary* is a kind of Common for the days of the week. Its subdivisions and contents must be learned by examining it, as no description of them would be adequate. A general notion of its contents may be given by saying that whatever was in the old Psalter but is not in the present one, must be looked for in the Ordinary. Conversely, with very few exceptions, what is in the Ordinary is also in the old Psalter. For example, the antiphon and Psalms of Complin are given in the new Psalter, with a reference to the Ordinary for the rest of the hour. But the Ordinary contains nothing that is not in the old Psalter. So should one know Complin by heart, he must, of course, use the new Psalter, but outside of that he can say Complin as he did before. The most prominent *exceptions* are the new *Suffragium* and Paschal commemoration of the Cross (see No. 6, below) and the new ferial *preces* in Lauds and Vespers. These will be found only in the *Ordinary*. Other exceptions will be mentioned later, should there be need of doing so, and minor exceptions to other statements here will be treated in the same way, as they are matters to which attention can be called more effectively in the Ordo.

The *Psalter* (in the restricted sense) contains the Psalms for all the hours of each day of the week, together with the

antiphons to be used with them for the greater part of the year and also whatever else could be given there without sacrificing clearness or simplicity. Attention should be called to the following, which will be understood more easily with the book in hand.

The Lists of Psalms in Lauds and Prime.

2. In the Lauds for each day of the week two lists of Psalms are given. The first list is that commonly followed. The second list always begins with the Psalm *Miserere*. It is used only in Offices *de Tempore* from Septuagesima to Easter and, outside of this time, on those days when the ferial *preces* are said.

3. Whenever the second list is used in Lauds, a change is made in the Psalms of Prime, which are then four in number instead of three. The rubrics tell clearly how to make the change.

4. The regular Psalms of Prime of Sunday are now *Confitemini, Beati immaculati*, and *Retribue*. When the second list of Psalms is used in Lauds, they are *Dominus regnavit, Jubilate, Beati immaculati*, and *Retribue*. For the class of feasts designated by (A) below (see No. 8) they are those that used to be said nearly every day in the year, namely, *Deus, in nomine tuo, Beati immaculati*, and *Retribue*.

5. There is also a second list of Psalms in the third Nocturn of Wednesday. The usual list contains the *Miserere*; and when this Psalm is to be said in Lauds, the two other Psalms of the Nocturn are then divided into three.

The Suffragium.

6. The old *Suffragia Sanctorum*, together with the *ferial* commemoration of the Cross, are now replaced by a single *Suffragium*. This is the same for Lauds and Vespers and is given in both these hours in the *Ordinary* and not as heretofore after the Saturday Vespers. The prayer of this *Suffragium* is the well known *A cunctis*, and the name of the Titular Saint of the church is to be inserted in it, as is done in the Mass. During Paschal time the *Suffragium* is replaced, as before, by a commemoration of the Cross, but this is now the same in Lauds and Vespers and is given in both, in the *Or-*

dinary. Both the *Suffragium* and the Paschal commemoration of the Cross are now excluded, not only by double feasts and days within octaves, but also by simplified doubles.

7. When one says the Office alone the blessings before the lessons of Matins and the short lessons of Prime and Complin must be preceded by *Jube, Domine, benedicere*, as in the Mass. This is given under the heading *In Officio novem Lectionum* at about the middle of *Ad Matutinum* in the Ordinary, but *domne* is still printed in Prime and Complin for use in Choir.

Although the old Psalter contains all the Psalms, some of them were said in the Office but once or twice a year, or, perhaps, not at all. Lest this should still happen, the rubrics now provide that, for more than half the feasts of the year, the Psalms of the Office shall not be taken from the Commons of the Saints but from the Psalter. Consequently, feasts are now divided into two classes. These are designated here by the letters (A) and (B).

The First Class of Feasts.

8. (A). On a feast of class (A) the Office is said as noted in the Proper and Common of the feast, from which all the antiphons are to be taken, except that of Complin. The Psalms of *Matins* and *Vespers* are those of the Common, unless special Psalms are noted in the Proper. In the other hours the Psalms are to be taken from Sunday in the new Psalter, using in Prime the third list given in No. 4. If one of the special Psalms mentioned above has been divided into sections in the new Psalter, these sections must be reunited, since the entire Psalm should be said. The substance of these directions may, perhaps, be put more clearly as follows: The Office is said just as it was said before, except that Ps. 66, *Deus misereatur* and Pss. 149 and 150, *Cantate* and *Laudate Dominum in sanctis* are left out in Lauds and Ps. 30, *In te, Domine*, in Complin.

The Office is said in this way on about one-third of the days of the year, namely, on the Vigil of Christmas, beginning with Lauds, and on the Vigils of Epiphany and Pentecost and on all feasts of—our Lord—the Blesed Virgin —the Holy Angels—St. John the Baptist and St. Joseph—

and the Holy Apostles—on all doubles of the 1st or 2d class —during the octaves of all the above feasts, whenever the Office of the octave is said—and on the Friday after the octave of the Ascension and the Sundays within the octaves of Christmas, Epiphany, Ascension and Corpus Christi, should the Office of these days be said. The reason of this last provision is that the Office would then be taken mainly from the Office of the feast.

The Second Class of Feasts.

9. (B). On all other feasts, designated here by (B): First, the *Psalms* with their *antiphons* in *all hours* and in *Matins* the *versicle*, are taken from the *Psalter* for the *day of the week* on which the feast falls. The rest of the Office is said as before. Secondly, the lessons of the first Nocturn are *de Scriptura occurrente*.

The first is the great change, the substitution of the Psalms with their antiphons and the three versicles from the Psalter in place of those given in the Common. The second rule causes a change in the lessons of only a few feasts. There are exceptions to both rules, which may be mentioned here though they will be noted in the Ordo when they occur. For the present it will be better to pass over Nos. 10 and 11.

10. Should a feast that otherwise belongs to this class, (B), have proper antiphons for any major hour, that is, for Matins, Lauds, or Vespers, these antiphons should be used for such hour together with the Psalms noted with them in the Proper. But when reference is made to the *Sunday Lauds* for the Psalms, the *present Lauds* should be used, that is, the three Psalms mentioned in No. 8 should not be said.

Thus on the feast of SS. John and Paul, 26 June, Lauds (except for the three Psalms, No. 8) and Vespers are said as before, but for Matins, Prime, the Little Hours, and Complin one must go to the Psalter for both Psalms and antiphons. On the feast of St. Elizabeth, 8 July, Matins also are said as they were said before, including, of course, the versicles of the Nocturns.

11. The exceptions to the second rule of No. 9 are: First, feasts that have proper lessons in the strict sense, such as that of St. Leo, 11 April. Second, feasts that have proper

Responsories in the first Nocturn, such as those of SS. John and Paul, 26 June. Here the lessons assigned in the Proper are to be said, though they are only taken from the Common. Third, feasts that fall on a day for which no *Scriptura occurrens* is given, such as the Monday and Wednesday before the Ascension, unless in this case the beginning of a book of Scripture has been omitted and is waiting to find a place.

12. The antiphons that are said with the Psalms of feasts of class (B) should be mentioned here, as they are given in a rather obscure place and moreover suppose the new rubrics to have their full effect, which is not the case for this year. During Paschal time the antiphons are those marked *Tempore Paschali*. Outside of Paschal time, including Advent, Lent, and Passiontide, they are those marked either *Extra Tempus Paschale* or *Per annum*.

The Office of a Feast of Class (B).

13. The saying of the Office on these feasts (B) will be better understood if the description of No. 9 is drawn out more in detail, at the left, and is illustrated by an example, at the right, for which we may take the (semidouble) feast of St. Alexius, Conf. non Pont., 17 July, which this year is Wednesday, *feria 4a*. The Vespers being *de seq.* are double.

Our Holy Father has granted an indulgence of one hundred days for the recitation of the prayer *Aperi* before beginning either the whole Office or any of the hours.

MATINS.

Pater, Ave, etc., Invitatory and Hymn from the Common.	*Pater, Ave*, etc. *Regem Confessorum* with the Psalm, *Venite. Iste Confessor.*

THE FIRST NOCTURN.

Ant. Pss. and Versicle from the first Nocturn of feria 4a in the Psalter.	Ant. *Speciosus*, Ps. *Eructavit.* Ant. *Confiteb.*, Ps. *Audi, filia.* Ant. *Adjutor*, Ps. *Deus noster.* Vers. *Dominus virtutum.*

Pater (without *Amen*), the usual absolution *Exaudi* (given also in the Ordinary, a little after the middle of *Ad Matutinum*), the three lessons *de Scriptura occurrente* with the usual

blessings (also in the Ordinary, see too No. 7) and the responsories from the Common.

THE SECOND NOCTURN.

Ant. Pss. and Versicle from the second Nocturn of feria 4a in the Psalter.	Ant. *Magnus*, Ps. *Magnus*. Ant. *Os meum*, Ps. *Audite*. Ant. *Ne timueris*, Ps. *Hæc via*. Vers. *Deus redimet*.

Pater, the absolution *Ipsius*, and the three lessons from the Proper with the usual blessings and the responsories from the Common.

And in like manner for the third Nocturn, Ant. Pss. and Versicle from feria 4a in the Psalter, etc. The first list of Psalms is to be used, see No. 5.

LAUDS.

After *Deus in adj.* etc. Ant. and Pss. from feria 4a in the Psalter, using the first list, see No. 2.	*Deus in adj.* etc. Then from the first list, Ant. *Dominus*, Ps. *Dominus*, Ant. *Te decet*, Ps. *Te decet*, and so on to Ant. *Laudabo*, Ps. *Lauda*.

Then from the Common, as before, the chapter, hymn, etc., the proper Collect, the new single *Suffragium* (No. 6) and the Anthem of the Blessed Virgin (with *Pater* etc., as before), unless Prime follows immediately. The heading above these Anthems, *Post Singulas Horas*, applies to Choir. They should not be said more than twice in the private recitation of the Office.

PRIME.

Everything as before, or, which comes to the same, as in the Ordinary, but with the Ant. *Misericordia* and the Psalms, *Judica*, *Quid gloriaris* and *Dixit*, from feria 4a in the Psalter. The short lesson is *Justum* as before, i. e. the chapter of Nones.

TERCE, SEXT AND NONES.

To the end of the hymn as before, that is, as in the Ordinary; the Antiphon and Psalms for the hour from feria 4a in the Psalter; the chapter and the rest as before, that is, from the Common, etc.

VESPERS.

Pater, etc. as usual, or, as in the Ordinary, then Ant. *Beati*, Ps. *Beati*, and so on to Ant. *Elegit*, Ps. *Memento*. Then the chapter (*de seq.*, as in the Ordo), hymn, etc. from the Common, etc.

COMPLIN.

Everything as before, that is, as in the Ordinary, except the Ant. *Immittet* and the three Psalms, *Benedicam, Venite*, and *Exaudi*.

14. For the Office *de Tempore* in general one has only to observe the universal rule: Take from the Common what is not given in the Proper. However there is now another Common besides the Psalter, namely, the *Ordinary*, and, consequently, another finger must be used. The change of most consequence is given in the following paragraph. Some antiphons in Lent will be different in new Breviaries. It may be some time before these appear, for there are a good many changes in the special rubrics and more may be coming. The antiphons are given under *Praescriptiones Temporariae*, just before the Ordinary and can easily be copied out.

THE FERIAL OFFICE.

15. Ferial Offices, as before, have only one Nocturn. Instead of twelve Psalms, it contains only nine, with an antiphon for each. These Psalms are divided in the Psalter into three Nocturns, since they are used also in feasts of class (B). For a single Nocturn, the nine Psalms with their nine antiphons are said without interruption and the versicles at the end of the first and second Nocturn are omitted. These are, besides, marked to be used in Offices of nine lessons. The third versicle must be selected by the indications given in the Psalter. In Paschal time the intermediate antiphons (*Alleluias*) must also be passed over, as there is then but one antiphon for the whole Nocturn. The absolutions and blessings for the lessons are the same as before, or they may be found in the Ordinary at nearly the end of *Ad Matutinum* under the heading *In Officio trium Lectionum*. Whether the *Te*

Deum is to be said or not depends on the absence or presence of a responsory for the last lesson. *Practically*, a ferial Office is like one of class (B), except—1st, the single Nocturn, as above, and only three lessons; 2d, the chapter of Prime is *Pacem*, given in the Ordinary; 3d, occasionally, outside of Lent, the ferial *preces*; and, in general, 4th, what would be found in the Common of a Saint is taken from the Ordinary. The Collect, except when proper, is that of the preceding Sunday.

Other Simple Offices.

16. The Office of a Vigil is that of the feria, but with proper lessons and Collect, and on the Vigil of the Ascension a proper antiphon for the *Benedictus*. The Vigils of Christmas, Epiphany, and Pentecost are exceptional.

17. The Office of a Simple feast has in Matins the Invitatory and hymn from the Common of the Saint and the ferial Nocturn (No. 15) with two lessons *de Scriptura occurrente* and the third lesson proper. Should the Breviary have two lessons in the Proper, they are to be combined into one. The absolutions and the blessings for the lessons are the same as before, or they may be found with those for ferias (near end of No. 15). The responsories of the lessons are from the Common. All the rest of the Office is the same as that of a semidouble feast of class (B), (Nos. 9, 12 and 13). In a word, these Offices are semidouble (B) Offices with a single, ferial, Nocturn.

18. The Office *Beatae Mariae in Sabbato* will reappear after this year with the disappearance of all votive Offices. Its only difference from a Simple Office is that the absolution of the Nocturn and the blessings for the lessons are proper. They are given in the Breviary in the Common of this Office, next after the Common for feasts of Our Lady. The references in the old Breviary to this latter Common must, of course, be disregarded for the Psalms, their antiphons and the versicle of the Nocturn.

All these Three-Lesson Offices are shorter than that of an ordinary semidouble, unless the ferial *preces* have to be said. This happens rarely outside of Lent and even then there will be little difference. Their only difficulty arises from want

of familiarity with them and it is obvious how that may be overcome.

19. The rubrics in the *Ordinary* at the end of Matins and the beginning of Lauds, besides repeating the well known prohibition of *Dominus vobiscum* to subdeacons, make a change in the Office when Lauds are not said immediately after Matins. In this case *Pater* and *Ave* are said before *Deus in adjutorium* etc., as at Vespers. And moreover Matins must then end with—*Dnus. vob.*—*Oremus*—oratio—*Dnus. vob.* — *Bened. Dno.* — *Fidelium animae* — and *Pater* with *Amen.*

The New Office of the Dead.

20. A new Office is now provided for All Soul's Day and it must be said *this year.* It is given as an appendix to the new Psalter, but may be had separately. After Vespers of the preceding day, which is usually All Saints' Day, but is Sunday in 1913, the Vespers of the Dead (the same as before) are to be said after the regular Vespers. Accordingly, for this day there are still double Vespers. But after Vespers the Office of the day is put aside and from Complin to Nones, both included, only the Office of the Dead is said. In this new Office there is not much change in Matins and Lauds but, of course, all the other hours are entirely new.

The new rubrics as far as they regulate the *Ordo only* do not come into force until 1913, so there is no need of a new Ordo. However, permission is given in the *Praescriptiones Temporariae* (before the Ordinary) to make use of some of them this year. These are stated in the two following paragraphs and their application to this year is made in the notes on the Ordo later.

A Choice of Mass and Office.

21. In Lent (but this is now over) and on Vigils, Ember Days and Rogation Monday, unless a first or second class double occurs, one is free, for *low* Mass only, to say either the Mass of the Ordo or that of the vigil or feria.

22. On Sunday, unless there occurs a feast of our Lord, the Octave of such a feast, or a first or second class double, instead of following the Ordo, one is free to say the Sunday

Office or the Sunday Mass, observing, of course, the new rubrics governing them. But this applies to *low Masses* only, the *Missa cantata* must be celebrated according to the Ordo. Should the different color of the vestments be likely to excite *admiratio populi*, there does not seem to be any reason why the color given in the Ordo should not be used.

Abbreviations.

23. The following notes refer to Murphy's and Pustet's Ordos. The changes for Herder's Ordos are given in the *Pastoral-Blatt* and Pustet and Co. have for sale a new Roman Ordo. Those who use other Ordos will probably find Nos. 8, 9, 10, 11, 21 and 22 a sufficient guide. The abbreviation *Kal.* is used for the *Ordo*, since *Ord.* is needed for the Ordinary. *Psalt.* for the new Psalter is obvious, but it may sometimes be called *new* for emphasis. The following will be very convenient:

Sch. *Schema.* One of the lists of Psalms in Lauds (No. 2).

SPQ. *Suffragium, preces Dominicales* and *Quicumque.*

24. The notes suppose the use of the Ordo and are only supplementary to it, though at times what is already in one or another Ordo may be given. Nothing is noted where to follow the indications of the Ordo will lead to a correct result, though that be different from what was originally meant. For example, when the Ordo says " Suffr." it meant the old *Suffragia*, but with the same direction one who uses the new Psalter will naturally say only the new *Suffragium.* In fact the notes contain mainly the designation of the class, (A) or (B), of the Office and the permitted Masses and Offices mentioned in Nos. 21 and 22.

25. *Completorium sequitur Vesperas* and, hence, if the whole, or the latter half of the Vespers belong to an (A) Office, so does Complin.

Changes in the Ordo.

APRILIS.

1 Ant. et Pss. omnes e novo Psalt., exc. ant. propr. ad Laud. et Hor. min.—De Noct. vid. N. 15—Sch. II. in Laud. (N. 2) et 4 Pss. in Prim. (N. 3)—Novæ prec. ferial. ad Laud. et Vesp. in Ord.

2, ut heri—3, ut 1. Ult. 3 Pss. in Noct. e Sch. II. 3i Noct. feriæ 4æ, vid. N. 5—Duæ ant. novæ in *Præscr. Tempor.* (N. 14.)

4 (A), vid. N. 8, sed Pss. Laud. de feria in novo Psalt. Sch. II. —De Pss. Prim. vid. N. 4.

5 (A), sed ut heri.—6 (A), sed ut 4, dic. vero 4o loco in Laud. Cantic. *Ego dixi* e Propr.—Ad Compl. (A), sc. omitt. Ps. *In te, Domine.*

7 DOM. RES. usq. ad 13 (A), vid. N. 8.—De Pss. Prim. vid. N. 4.

Non dic. Quicumque *usque ad fest. SS. Trinitatis.*

Nec unquam dic. deinceps Lect. 9 historica de Sancto in Dom.

14 DOM. Dic. *Confitemini* sed omitt. Lect. 9 dupl. simplif. et *Quicumque,* ut supra.

15 (B), vid. NN. 9, 12 et 13. Lect. 1 Noct. *Inc. lib. Act. Apost.* e Script. occurr. In Laud. Sch. I. et ita deinceps nisi aliter notetur. —16 (B) Lect. 1 Noct. propr.

17 Off. votiv. (A). Lect. 1 Noct. e Script. occurr. fer. 4æ—Sed satius est dicere Off. Simpl. (vid. N. 17). Lect. 1a et 2a de Script. fer. 4æ, 3a e Propr.—De com. Crucis vid. N. 6.

18 (A)—19 Off. votiv. (A), sed satius dic. Off. feriæ, vid. N. 15. —Invit. fer. datur in Ord., est idem temp. Pasch. ac pro Dom.— Pss. Laud. et Prim. e feria, Cap. Laud. adest etiam in Ord., sed ant. ad *Bened.* propr.

20 (A). Vesp. Kal. (N. 23) *vel ad lib.* (N. 22) Vesp. Sabb. (ant. et Pss. e novo Psalt.) a cap. de Dom. com. præc. et S. Anselmi, Ep. Conf. Doct.—Diœc. *Baltim.* etc. Vesp. Kal. et cras (A).

Missa cantata semper celebranda est juxta Kal. (N. 22).

21 (B) Lect. 1 Noct. de Script. occurr.—*vel ad lib.* DOM. II. post Pasch. *Alb.* De ea, *semid.* com. S. Ans. (sine ejus lect.) in Laud. et Missa (lecta, vid. supra), non dic. 3 or., ult. Evang. *In principio,* ut patet—Non dic. com. Cruc. nec prec. ratione dupl. simplif. (N. 6).—In 2 Vesp. com. seq. et S. Anselmi.

22, 23 et 24 (B)—25 (A)—26 et 27 (B)—28 (A)—29 et 30 (B).

MAIUS.

1(A) —2(B) —3(A) —4(B) Vesp. Kal. *vel ad lib.* Vesp. Sabb. a cap. de seq. (sc. Dom.) com. (1) præc. (2) diei Oct. S. Joseph e 1 Vesp. festi et (3) S. Pii V. P. C.

5 (A) *vel ad lib.* DOM. IV. post Pasch. *Alb.* De ea, *semid.* com. Oct. et S. Pii in Laud. et Miss.—In 2 Vesp. com. (1) seq. (ant. propr.), (2) Oct. et (3) S. Pii (ant. *Dum esset*).

6 (A)—7 (B)—8 (A)—9 et 10 (B)—11 (A) sed diœc. *Baltim.* etc. (B) et Lect. 1 Noct. de Script. occurr.—Vesp. Kal. *vel ad lib.* Vesp. Sabb. a cap. Dom. com. præc. et SS. Nerei et soc. MM.

12 DOM. Omitt. Lect. 9 SS. MM. et *Quicumque.*

13 Off. votiv. (A) sed satius dic. Off. feriæ ut in Propr. Psalt. et Ord. De Invit. vid. 19 Apr. In Laud. et Prim. Pss. feriæ.

14 Off. votiv. (A) sed satius dic. Off. Simpl. (B) cum 1 Noct. vid. N. 17. Lect. 1a et 2a de Script. occurr. 3a festi (e 2 fit 1).

15 (B) *ad lib.* (N. 21) *Alb.* Miss. Vig. cum *Gloria*, com. S. Joan. et Rogat.—16 (A)—17 (B) sed diœc. *Erie* (A).

18 (B) Vesp. Kal. *vel ad lib.* Vesp. Sabb. a cap. Dom. com. (1) præc. (2) S. Petri Cœlest. Pap. Conf. (3) Oct. et (4) S. Pudentianæ, V.—Sed diœc. *Carolop.* et *Sav.* Vesp. Kal. et cras (A).

19 (B) *vel ad lib.* DOM. infra Oct. Asc. *Alb.* (A) com. S. Petri, Oct. et S. Pudentianæ in Laud. et Miss.—In 2 Vesp. com. (1) seq. (2) S. Petri (ant. *Dum esset*) et (3) Oct.

20 (B)—21 (A) sed diœc. *Erie* (B).—22 (B)—23 usq. ad 31 (A).

JUNIUS.

1 (A)—2 (A) Dic. *Quicumque*—3 (B) Lect. 1 Noct. *Inc. lib. I. Reg.* de Script. occurr. sed *Erie* (A)—4 (B) Lect. 1 Noct. e fer. 3a sed *Erie* ex heri—5 (B).

6 usq. ad 14 (A)—15 (A) Vesp. Kal. *vel ad lib.* Vesp. Sabb. or. Dom. (sc. seq.) com. præc. et S. Joan. Franc. Reg. Conf.

16 (B) *vel ad lib.* DOM. III. post Pent. *Virid.* De ea, *semid.* Invit. novum *Dominum, qui* (vid. Psalt.) com. S. Joan. Fr. Reg. in Laud. (hymn. *Ecce jam*) et Miss. sine 3 or.—Non dic. SPQ.—In 2 Vesp. com. seq. et S. Joan. Fr.

17 (B), pro *Erie* Lect. 1 Noct. de Script. occurr.—18 Off. votiv. (A) sed melius dic. Off. Simpl. vid. N. 17, pro *Erie* (B)—19 (B) —20 (A)—21 (B)—22 (B) *ad lib.* (N. 21) *Viol.* Miss. Vig. sine *Gloria*, com. S. Paulini.

23 DOM. et 24 (A)—25 (B)—26 (B) sed Lect. 1 Noct. de Communi cum Resp. propr. et (A) ad Laud. et Vesp. (vid. NN. 10 et 11).

27 (A)—28 (B) Lect. 1 Noct. de Script. occurr. *ad lib. Viol.* Miss. Vig. sine *Gloria*, com. S. Irenæi et Oct.—29 (A) Vesp. Kal. *vel ad lib.* In 2 Vesp. com. seq. (Dom.) et Oct. S. Joan. Bapt. e 1 Vesp. festi—Diœc. *Pittsburg.* etc. Vesp. Kal. et cras ut in Kal. (A).

30 (A) *vel ad lib.* DOM. V. post Pent. *Virid.* De ea, *semid.* com. Oct. S. Joan. Bapt. et Oct. SS. Apost. in Laud. et Miss. *Credo*, Præf. Trinit.—Non dic. SPQ.—In 2 Vesp. com. (1) seq. (ut in Vesp. 29 pro eccl. propr. S. Pauli), (2) S. Petri (ibidem) et (3) Oct. S. Joan. Bapt.

JULIUS.

1 et 2(A) —3(B) —4(A) —5(B) —6(A) *vel ad lib.* com. Dom. ante com. SS. Cyr. et Meth. et etiam cras.

7 DOM. (A)—8 Usq. ad fin. Laud. et in Vesp. (A), in reliquis horis (B), Suffr. novum ex Ord. (N. 6)—9 Off. votiv. (A), sed melius dic. Off. fer. (vid. N. 15), Pss. Prim. e Psalt., Cap. Sext. et Non. in Ord.—*Phil.* et *Prov.* (B).

10 (B)—11 (A)—12 (B)—13 (B) Vesp. Kal. *vel ad lib.* Vesp. Sabb. or. Dom. (sc. seq.) com. præc. et S. Bonaventuræ, Ep. Conf. Doct.

14 (B) Lect. 1 Noct. *Inc. lib. III. Reg.* de Script. occurr. *vel ad lib.* DOM. VII. post Pent. *Virid.* De ea, *semid.* com. S. Bonaventuræ in Laud. et Miss.—Non dic. SPQ.—In 2 Vesp. com. seq. et S. Bonaventuræ.

15 (B) Lect. 1 Noct. de Script. occurr. e fer. 2a.—16 (A)—17 et 18 (B)—19 (B), diœc. *Richm.* et *Wheel.* (A)—20 (B) Vesp. Kal. *vel ad lib.* Vesp. Sabb. or. Dom. com. præc. et S. Praxedis, V.

21 DOM. Pro Invit. vid. Psalt., omitt. Lect. 9 S. Praxedis.—In Prim. Pss. e Psalt.—In 2 Vesp. com. seq.

22 et 23 (B)—24 (B) *ad lib. Viol.* Miss. Vig. com. S. Francisci et S. Christinæ—25 et 26 (A)—27 (A) Omitt. nomen S. Mariæ in ant. et or. Suffr.—Vesp. Kal. *vel ad lib.* Vesp. Sabb. or. Dom. com. præc. et SS. Nazarii et soc. MM.

28 DOM. Omitt. Lect. 9 SS. MM.—Pss. Prim. e Psalt.—29(B) —30 Off. votiv. (A) sed melius dic. Off. Simpl. (B) cum 1 Noct. vid. N. 17.—31 (B), diœc. *Baltim.* (A).

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THE PSALMS OF THE BREVIARY

I. The Invitatory Psalm.

PS. 94 (HEBR. 95).

THE old devotional discipline which made it obligatory upon the clergy to recite, among other daily prayers, a portion of the Psalter, so as to cover the one hundred and fifty Psalms within the course of the week, has been re-introduced. The Holy Father, to whose initiative this ordinance is chiefly due, in his recent Bull *Divino afflatu* expresses the conviction that the practice of reciting all the parts of the Psalter will contribute to the general spirit of devotion. He assumes of course that those who read also understand the Psalms, and that being recited *pie, attente ac devote* the words must speak to the mind and heart alike. Such was no doubt the case with men like St. Augustine, to whom the Sovereign Pontiff refers in the words: "Quem denique non amore inflammet adumbrata studiose imago Christi Redemptoris, cujus vocem in omnibus Psalmis vel psallentem vel gementem vel laetantem in spe vel suspirantem in re audiebat." [1] With us however the understanding and therefore the devotional appreciation of the Psalms is not at all so common, and whilst the recent revival of exegetical studies has done much to bring the true interpretation of the Scriptural texts nearer to students of the Bible, the average reader of the Psalter in our Vulgate or Breviary version still finds numerous difficulties of interpretation, which must lessen somewhat his devotion in the course of frequent recitation.

The Book of Psalms is in truth of all the books of the Bible the one which, before the invention of printing had introduced into the text a certain uniformity, was most at the mercy of the numerous transcribers, who failed to exercise always discriminating judgment in determining the reading. A book so frequently reproduced for devotional and liturgical purposes by monastic scribes or private copyists had comparatively little safeguard against those textual corruptions that naturally follow the habit of manual transcription. Thus the very popularity which the Psalms enjoyed as the

[1] Comment. in Ps. 42.

daily liturgical prayer in the Church contributed to produce uncritical versions. The fact that the clergy were obliged to memorize the whole Psalter as a test of their fitness for ordination or episcopal consecration (as was the case in St. Gregory's time) opened the way to innumerable corruptions through the inaccuracies of those who ventured to copy the Psalter from memory for the use of others among the clergy. "In course of time," writes Father James McSwiney, S.J., "the Psalter was so corrupted by careless interpolations, clumsy emendations, and by the blunders of ignorant scribes, as to justify St. Jerome's complaint: among the Latins there are as many forms of text as there are copies." [2]

About 383 A. D., Pope St. Damasus had commissioned St. Jerome to revise the old Latin version of the Psalter then in common use among the clergy of Rome, so that there might be some uniformity in the public recitation of the sacred Office. Accordingly St. Jerome corrected the text by comparison with the old Greek version in use before the time of Origen. The Pope at once ordered this correction to be adopted by the Roman clergy; and it soon spread to other parts of Italy and the north.

Some years later (392) when St. Damasus was dead and St. Jerome had retired to Bethlehem for the purpose of giving himself to prayer and study of the Sacred Scriptures, he made a second revision of the Psalms, in which he followed Origen's corrected Greek version. This second revision found its way first into Gaul, where it was adopted by the bishops (it is called the Gallican Psalter for this reason). Later on it superseded the older version of St. Jerome's first correction adopted by the Roman clergy. Only the priests of the old Basilicas of the Vatican, of Milan, and of Venice, clung to the (faulty) first version, because of the long-standing custom of public recitation, which made it difficult to introduce changes among the older clergy. To-day one may hear this ancient Office recited in St. Peter's, Rome. One Psalm only, that of the Invitatory (94) of our Roman Breviary, and some passages in the Roman Missal, have been retained from this older version (St. Jerome's first correction), out of reverence

[2] Introd. to *Translation of the Psalms and Canticles*, with Commentary. By James McSwiney, S.J. B. Herder.

for the old traditions due to the daily recitation of those parts in Christian churches. They are landmarks of an ancient discipline that would not readily yield to textual reforms.

Still later St. Jerome made an entirely new translation of the Psalms from the Hebrew, just as he had done with the other protocanonical books of the Bible. But, unlike these latter books, his translation of the Psalter was never incorporated in our Vulgate. It simply remains to-day, among the other works of St. Jerome, a monument of the Saint's industry and learning.

Thus the Psalter of our Breviary represents not only a Latin form of revision older than that of any of the other books of the Bible, but a form which has all the defects of Greek literalness, and which altogether ignores the genius of the old Hebrew Psalter consecrated by the usage of ages in the ancient Temple.

It will not be out of place therefore to offer a brief commentary on each of the Psalms in the order in which they are recited in the Roman Breviary. We shall confine ourselves to short references to the original text of the Hebrew (Masoretic) Bible, in such a way as to justify a substantially true translation into English, which will serve the purpose of rendering the text of the Psalms intelligible and thereby devotional, for that is the chief purpose of their recitation by the priest.

In making an approximately literal translation, in the sense of giving back the true meaning, not of each separate word, but of the Psalmist's thought, we must take due account of the genius of the Hebrew and of the English language. In order furthermore to bring out the lyric or poetic sentiment of the original and thus aid us in better appreciating the spirit of the Psalmist's prayer, we give at the end a versified translation from some approved poet, both in Latin and in English.

II.

The opening Psalm in the Breviary, *Venite exultemus*, is numbered 94 in our Vulgate Bible, and 95 in the Hebrew Bible (and in the Protestant versions). The difference in numbering arises from the two modes of dividing the Psalms

adopted respectively by the Jews of Palestine (Hebrew Psalter) and the Jews of the Dispersion, who were living in exile under foreign dominion and accordingly were obliged to speak the Greek language. They used a Greek version of the Bible called the Septuagint.

The Catholic Church follows the division of the Greek version, because at the time of our Lord and the Apostles that version appears to have been in general use in the synagogues, and to a certain extent even in Palestine, which was then under Roman dominion. The Greek language had superseded the Hebrew as a literary medium, just as English has superseded the Celtic tongue in Ireland and in Wales today. The Evangelists wrote in Greek, and when they referred to the Old Testament it was for the most part to the Greek version, as is clear from a comparison of the Old Testament texts in Greek and Hebrew.

When the "reformers" of the sixteenth century began to make new translations of the Bible, they thought to strengthen their protest against the Catholic Church by following the old Hebrew text. Accordingly they adopted a division of the Psalms which had never been in use in the Christian Church since the time of Christ. But the division of Psalms is in itself of no great moment, and is noted here only as indicating the references to the various versions. The following table gives the different numbering of the Psalms:

Hebrew	*Catholic*
Psalms 1—8	1—8
9 and 10	9
11—113	10—112
114 and 115	113
116	114 and 115
117—146	116—145
147	146 and 147
148—150	148—150

The author of Psalm 94 is King David, if the titular superscription found in the Greek version may be depended upon. The Hebrew text has no such indication; and if the author of the Epistle to the Hebrews, who quotes a consider-

able part of this Psalm, also attributes it to David,[3] we may only conclude that it was the general belief of his time, a time when, as stated above, the Greek (Septuagint) version was in general use among the Jews, especially outside Palestine.

The Breviary contains two different versions of this Psalm: first, the one which is read in the office of the Epiphany and which conforms to the Vulgate or Gallican Psalter (second revision of St. Jerome); the second, which is our Invitatory, represents the older text of St. Jerome's first version made by order of Pope Damasus. It had been used as a responsory to invite the monks from their cells at midnight or matin hour to the choir, and had served as Invitatory even before that time in the synagogues for the Sabbath service. The old form of this morning call to prayer retained its hold on the Roman clergy despite subsequent changes and corrections of the remaining parts.

LATIN.	ENGLISH.
Venite, exultemus Domino, jubilemus Deo salutari[4] nostro: praeoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.	Come, let us sing to the Lord; let us rejoice in God, our Saviour. Let us enter His presence with thanksgiving, and with psalms proclaim our joy.
Quoniam Deus magnus Dominus, et Rex magnus super omnes deos; (quoniam non repellet Dominus plebem suam),[5] quia in manu ejus sunt omnes fines[6] terrae, et altitudines montium (ipse conspicit).[7]	For great is our Lord, God; and a King he thrones above all who rule . . . for in His hand are all parts of the earth however remote, and He looks down upon the highest mountains.

[3] Cf. Hebr. 3:7-11 and 4:7.

[4] *Hebrew:* Let us shout joyfully to the *Rock of our Salvation.*

[5] "Quoniam . . . plebem suam." These words are not in the Hebrew nor in the Psalm as it is recited in the Office of the Epiphany. It is evidently an interpolation taken from Ps. 93:14.

[6] *Hebrew:* deep places.

[7] "Ipse conspicit" is a variation for "ipsius sunt," as found in the Hebrew and the Vulgate text of this same Psalm when recited in the Office of the Epiphany.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus. Venite adoremus et procidamus ante Deum: ploremus[8] coram Domino qui fecit nos, quia ipse est Dominus Deus noster: nos autem populus ejus et oves pascuae ejus.[9]

Hodie si vocem ejus audieritis nolite obdurare corda vestra, sicut in exacerbatione[10] secundum diem tentationis in deserto: ubi tentaverunt me patres vestri, probaverunt et viderunt opera mea.

Quadraginta annis proximus[11] fui generationi huic; et dixi: Semper hi errant corde; ipsi vero non cognoverunt vias meas; quibus juravi in ira mea, si introibunt in requiem meam.

For His is the sea, since He created it, and He fashioned the earth with His hands. Come, let us prostrate ourselves before God, and adore Him. Let us implore the Lord who created us, for He is the Lord our God, and we are His people and the flock of His pasture.

O, that you would listen to His voice to-day! Do not harden your hearts as they did at Meribah on the day when they provoked Him in the desert. There (He says) your fathers tempted Me; yea and they saw the proof (of My power) and My works (miracles).

For forty years I bore up with this generation, until I said to myself: This is a people forever astray in their hearts; yet have they ignored My directions. Wherefore in my wrath have I solemnly determined that they shall not enter into my rest.

Metrical Translation.

English.[12]

O come, let us the Lord our God
  Exultingly adore;
And all, with jubilation, praise
  Our Saviour evermore.

[8] *Hebrew:* Bend the knee.

[9] *Hebrew:* For we are the people of His pasture and the flock of His hand.

[10] The *Hebrew* for "in exacerbatione" is *Meribah* (strife). The name given to the locality in the desert near Rephidim, where the Jews rebelled against Moses (Exod. 17:7), was *Massah û Meribah* (temptation and strife).

[11] The words *proximus fui* are rendered *offensus fui* in the Psalm as it occurs in the Office for Epiphany. That was St. Jerome's second revision; in his subsequent translation from the Hebrew he rendered it by *displicuit mihi.* The Hebrew word used here literally signifies *to loath.*

[12] From Bishop Bagshawe's *Psalms in English Verse:* St. Louis, B. Herder, 1903.

Let us make haste our homage due
Before His face to bring;
And let us, glad and jubilant,
Psalms to His glory sing;

Because the Lord is a great God
And King, all gods above;
Because the Lord will not reject
The people of His love;

Because He in His mighty Hand,
All ends of earth doth hold;
And doth from His high throne above,
All mountain heights behold;

Because the sea to Him belongs
As work of His own Hand;
Because He made and 'stablished
The firm and solid land.

Come, let us fall before our God,
And prostrate Him adore;
And before Him who made us all
Let us our sins deplore.

For He to us our Lord and God
Is, and will ever be;
His chosen people; of His fold
And pasture sheep are we.

To-day if you shall hear His voice
Oh harden not your hearts,
As in the old provoking time
In Massah's desert parts;

Where in Meribah's wilderness
Your fathers tempted me;
And sought to try me, but did learn
What like my works should be.

Against that race I did endure
Full forty summers long,
And thus I judged and said of them:
"Their hearts are always wrong."

They knew me not, nor my high ways,
For they were dull and blind;
I swore in wrath: into my Rest
They shall not entrance find!

LATIN.[13]

Eja alacres cuncti Domini celebremus honores:
  Salute partâ Domino agamus gratias.
Eja alacres rapiamus iter, mora segnis abesto:
  Dominum canora personemus barbito.
Magnus enim Dominus Deus est: Rex magnus et orbis
  Longe universis est deis potentior.
Ille manu fulcit vastae penetralia terrae,
  Et nube cincta montium fastigia.
Ille vagum fecitque et factum temperat aequor,
  Terramque salsis innatantem fluctibus.
Eja igitur genibus flexis manibusque supinis,
  Dominoque nostro supplicemus et Patri.
Nostri enim Deus est, nos grex illius; ab uno
  Pendemus illo spiritumque ducimus.
Si modo non lentam verbis damus illius aurem,
  Nec respuamus monita pertinaciter.
Nec velut ad Meribam, me rixis, inquit, acerbis
  Et arroganti provocetis murmure;
Aut Arabum veluti quondam per inhospita saxa,
  Vires rebelli voce tentetis meas.
Quum proavi vestri me exploravere, meamque
  Didicere factis plurimis potentiam.
Illa quater denis mihi natio restitit annis:
  Dixique semper interim: Haec gens despicit
Et mea securas transmittit dicta per aures.
  Ira ergo justa in pertinaces concitus
Juravi: Terrae gens haec ingrata beatae
  Promissa amicis commoda haud carpet meis.

[13] From *Georgii Buchanani Paraphrasis in Psalmos:* Edinburgh, 1737. The metre is the same as that of Prudentius's Peristephanon, i. e. hexameter alternating with iambic trimeter.

Analecta.

S. CONGREGATIO CONCILII.

DUBIUM CIRCA INTERPRETATIONEM EORUM QUAE MOTU PROPRIO "SUPREMI DISCIPLINAE" DE DIEBUS FESTIS, DIE II IULII ANNO 1911 EDITO, STATUTA SUNT.

S. Congregationi Concilii a nonnullis Hispaniae Episcopis dubium quod sequitur propositum est: "Quum hoc anno verificetur quod vigilia Nativitatis D. N. I. C., coincidat cum Dominica, quae semper manet exclusa a lege ieiunii et abstinentiae, nonnulli Moralistae interpretantur dispositiones Motus Proprii "De diebus festis", retinentes et publicantes in ephemeridibus, quod die 23 Decembris, scilicet sabbato. vigeat obligatio simplicis ieiunii ratione temporis sacri Adventus, non vero obligatio abstinentiae a carnibus uti fieri solebat in vigilia aut antivigilia eiusdem Nativitatis Domini. Quaeritur itaque ut explicite declaretur an praedicta interpretatio sustineri possit".

S. C. Concilii respondendum censuit: *Negative.*

Datum Romae ex Secretaria S. C. Concilii, die 15 Dec., 1911.

C. CARD. GENNARI, *Praefectus.*

L. * S.

O. GIORGI, *Secretarius.*

S. CONGREGATIO INDICIS.

I.

DECRETUM: FERIA II. DIE 22 IANUARII 1912.

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium a SSmo Domino Nostro Pio PP. X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 22 Ianuarii 1912, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

L. DUCHESNE, *Histoire ancienne de l'Église.* Paris.

ABBÉ DOLONNE, *Le Clergé contemporain et le Célibat.* Paris, s. a.

Letters to His Holiness Pope Pius X. By a Modernist. Chicago, 1910.

The Priest. A Tale of Modernism in New England. By the author of *Letters to H. H. P. Pius X.* Boston, 1911.

Adveniat regnum tuum, 1. Letture e Preghiere cristiane. 2. Rituale del Cristiano. 3. L'anno cristiano. Roma, 1904-5.

VENANCIO GONZALEZ Y SANZ, *La bancarrota del Protestantismo; estudio histórico-sociológico-critico.* Madrid, 1910.

L. CHOUILLY, *Carnet du petit Citoyen. Résumés d'instruction morale et civique. Cours moyen et supérieur.* Verdun, 1910.

TOMMASO GALLARATI SCOTTI, *Storia dell'amore sacro e dell'amore profano.* Milano, 1911.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

ZENNER-WIESMANN, W. KOCH et O. WECKER, AUG. HUMBERT, OTTOCARUS PROHASZKA et auctor (P. A. S.) operis inscripti *Catechismo di storia sacra,* decretis S. Congregationis, editis diebus 8 Maii et 5 Iunii 1911, quibus quidam

libri ab eis conscripti notati et in Indicem librorum prohibitorum inserti sunt, laudabiliter se subiecerunt.

Quibus SSmo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae, die 24 Ianuarii 1912.

F. CARD. DELLA VOLPE, *Praefectus.*

L. * S.

THOMAS ESSER, O.P., *Secretarius.*

II.

DECRETUM: FERIA V, DIE 1 FEBRUARII 1912.

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium a SSmo Domino Nostro Pio PP. X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, de peculiari SS. D. N. Pii Papae X mandato damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat opus inscriptum:

MARIO PALMARINI, *Quando non morremo. Romanzo eroico. Milano, 1911.*

Itaque nemo cuiuscumque gradus et conditionis praedictum opus damnatum atque proscriptum, quocumque loco et quocumque idiomate, aut in posterum edere, aut editum legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Datum Romae, die 1 Februarii 1912.

F. CARD. DELLA VOLPE, *Praefectus.*

L. * S.

THOMAS ESSER, O.P., *Secretarius.*

III.

Decreto S. Congregationis diei 22 Ianuarii proxime elapsi laudabiliter se subiecit R. D. L. Duchesne.

In quorum fidem

Romae, die 10 Februarii 1912.

THOMAS ESSER, O.P., *Secretarius.*

S. CONGREGATIO RITUUM.

URBIS ET ORBIS.

Quum ob reductionem Festorum ad tramitem Motu proprio de Diebus Festis et Decretorum Sacrae Rituum Congregationis diebus 24 et 28 Iulii anno 1911 editorum, attenta etiam Constitutione Apostolica "Divino afflatu", ne oriatur confusio, necesse sit nonnullas speciales Breviarii et Missalis rubricas novis dispositionibus aptari; Sacra Rituum Congregatio, firmis manentibus quae decreta sunt in Praescriptionibus Temporariis N. IV, ad calcem Rubricarum iuxta memoratam Constitutionem adiectis, quoad Rubricas Generales; quae sequuntur in novis Breviarii et Missalis editionibus imprimendis inserenda censuit, si tamen Sanctissimo Domino Nostro placuerit.

MUTATIONES IN BREVIARIO ET MISSALI ROMANO FACIENDAE AD NORMAM MOTU PROPRIO DE DIEBUS FESTIS, DECRETORUM S. R. C. 24 ET 28 IULII 1911, ET CONSTITUTIONIS APOSTOLICAE "DIVINO AFFLATU".

In Breviario.

In principio Breviarii.

Post Bullas Pii V, Clementis VIII et Urbani VIII, inseratur Bulla *Divino afflatu* SSmi Domini Nostri Pii Papae X.

Expungantur quatuor Decreta S. Rituum Congregationis.

In Kalendario Breviarii.

13 Januarii. Octava Epiphaniae. *dupl. maj.*

19 Martii. COMMEMORATIO SOLEMNIS S. JOSEPH, Sponsi B. M. V., Conf. *dupl. I. class.*

In fine Aprilis. Dom. III. post Pascha. SOLEMNITAS S. JOSEPH, Sponsi B. M. V. et Eccl. Univers. Patroni, Conf. *dupl. I class. cum Octava.* Com. Dom.

In fine Maii. Fer. VI. post Octavam Commem. Solemnis SSmi Corporis D. N. J. C. SACRATISSIMI CORDIS JESU. *dupl. I. class.*

23 Junii.
24 "
25 " S. Gulielmi Abb. *dupl.*
26 " Ss. Joannis et Pauli, Mart. *dupl.*
27 "
28 " S. Leonis II. Papae Conf. *semidupl.* Com. Vigiliae.
29 " Ss. PETRI ET PAULI APP. *dupl. I. class. cum Octava.*
30 " Commemoratio S. Pauli Apost. *dupl. maj.* Com. S. Petri Apost.

Sabbato ante Dom. IV Junii. Vigilia.

Dom. IV. Junii. NATIVITAS S. JOANNIS BAPTISTAE. *dupl. I. class. cum Octava.*

1 Julii. De Octava Ss. Apost. *semidupl.*

6 " Octava Ss. Petri et Pauli Apost. *dupl. maj.*

6 Augusti. Transfiguratio D. N. J. C. *dupl. 2 class.* Com. Ss. Xysti II. Papae, Felicissimi et Agapiti Mart.

22 Augusti. Octava Assumptionis B. M. V. *dupl maj.* Com. Ss. Timothei et Soc. Mm.

Post diem 8 Septembris supprimatur: Dom. infra Oct. Nativit. *etc.*

12 Septembris. SSmi Nominis Mariae. *dupl. maj.*

2 Novembris. Commemoratio Omnium Fidelium Defunctorum. *dupl.*

8 Novembris. Octava Omnium Sanctorum. *dupl. maj.* Com. Ss. Quatuor Coronatorum Mart.

9 Novembris. Dedicatio Archibasilicae SS. Salvatoris. *dupl. 2 class.* Com. S. Theodori Mart.

15 Decembris. Octava Immaculatae Conceptionis Beatae Mariae Virginis. *dupl. maj.*

Post Rubricas Generales Breviarii inserantur " Novae Rubricae," suppressis " Praescriptionibus Temporariis."

Deinde suppressis omnibus quae nunc habentur in Breviario usque ad Psalterium, inserantur sequentia:

(*Continuabitur.*)

DIARIUM ROMANAE CURIAE.

19 January: The Right Rev. Dennis O'Connell, D. D., formerly Titular Bishop of Sebaste, appointed Bishop of Richmond, Virginia.

The Rev. Patrick Aloysius McGovern, Rector of the Cathedral of Omaha, appointed Bishop of Cheyenne, Wyoming.

31 January: The Right Rev. Austin Dowling, Rector of the Cathedral in Providence, R. I., appointed Bishop of the new diocese of Des Moines, Iowa.

2 February: Monsignor Giovanni Bonzano appointed Apostolic Delegate to the United States and Archbishop of Melita.

14 December, 1911: The following priests of the Archdiocese of Boston appointed Domestic Prelates of His Holiness: Michael J. Splaine; Peter Ronan; William O'Brien; Patrick Supple, D.D.; Ambrose Roche.

30 December, 1911: The following priests of the Archdiocese of New York appointed Domestic Prelates of His Holiness: Albert A. Lings; John J. Keane, LL.D.; Matthew A. Taylor, LL.D.; John E. Burke.

3 February, 1912: The Rev. Charles F. Kavanagh, Chancellor of the Diocese of Philadelphia, appointed Domestic Prelate of His Holiness.

30 December, 1911: John Butler, and John O'Rourke, New York City, received the Grand Cross of the Order of St. Gregory the Great.

John B. Manning, New York City, made Knight of the Order of St. Gregory the Great, civil rank.

27 January: William J. Power, of Philadelphia, appointed Honorary Private Chamberlain of the Cape and Sword.

8 February, 1912: Colonel William Hoynes, Dean of the Faculty of Law, Notre Dame University, Indiana, made Knight of the Order of St. Gregory the Great, military rank.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF THE COUNCIL solves a doubt regarding the fast and abstinence on Saturday, 23 December.

S. CONGREGATION OF INDEX publishes two recent decrees.

S. CONGREGATION OF RITES issues a decree containing the changes to be made in the Breviary and the Missal in accordance with recent changes in the Calendar.

ROMAN CURIA gives list of recent nominations and appointments by the Holy See.

FIRST COMMUNION AND THE DUTY OF THE CONFESSOR.

The famous Decree *Quam singulari* on first Holy Communion, which appeared 8 August, 1910, was as a rule not carried out before Eastertime of last year. St. Alphonsus holds that the precept of the Easter Communion contains a double obligation, namely that of going to Communion once a year, and that of going at Eastertime. It would follow that, if a person has neglected to fulfil his Easter duty, he is still obliged to go to Communion as soon as possible after Eastertime. However, a number of theologians hold that, if a person has neglected his Easter duty, he may wait going to Communion until the next Eastertime without violating by this any special law. Since the Decree *Quam singulari* tells us so plainly that children who "begin to have some kind of use of reason" must go to Communion, many, if not most priests or people, following the views of the theologians opposing St. Alphonsus, have deferred First Communion of children until Easter. In fact the different pastorals of the bishops treating of the subject did not appear until shortly before or during the Eastertime of last year.

Many have insisted that children after attaining the use of reason and the knowledge of those few necessary things, as prescribed by the Holy Father, may and must be admitted. But, it seems, no one insisted upon the strict obligation of the

child to go to Communion, as soon as possible, after it begins to reason. Even the canonist Father A. Vermeersch, S.J., says in his commentary on the Decree, that the children may wait until Eastertime, and that in families where there are several children of the required age they may go at different times, instead of going together at the same time.

Now, the words of His Holiness in his letter to Cardinal Fischer (31 December, 1910) leave no doubt that the child is obliged by divine law to go to Holy Communion as soon as possible after it comes to the use of reason. It is therefore not allowed to wait until Eastertime. Father Vermeersch's commentary was written several months before the Holy Father wrote this letter. Was it perhaps for the purpose of making people overlook this so important passage of the letter that the devil made such a great fuss about this letter in Germany and elsewhere? Here are the words of the Holy Father: "We are also pleased to be informed that for the purpose of putting into effect our Decree *Quam singulari,* you [the German Bishops, assembled in Fulda] have decided to instruct the people by means of a common pastoral letter, and to admonish them, what in general should be done in order that the children may partake as soon as possible (*quam primum*) of the Eucharistic Table. In this matter we would have the faithful to understand that this law should be observed not so much to obey the Roman Pontiff, but in order to satisfy a duty which flows spontaneously from the very teaching of the Gospel ("quod ab ipsa Evangelii doctrina sponte nascitur"), and that the old and perpetual custom of the Church may be re-established, where it has been interrupted."

This was written several months before Easter, and would show plainly, that the Holy Father does not want the children who have reached the age of discretion to put off their First Holy Communion, until Easter; but that they must make It as soon as possible. Furthermore, that this is not so much a church law, but a divine law. The Holy Father herein approves also the teaching of St. Alphonsus against other theologians, in respect of the law of Easter communion containing a twofold obligation, namely to go once a year and to go at Eastertime, so that one who "makes his Easter" has fulfilled the twofold obligation, but that the one who has not made his

Easter duty is still obliged to receive Holy Communion as soon as possible afterward.

Another matter which seems to be rather obscure, concerning the Decree *Quam singulari*, is the duty of the confessor in the case. The Decree says: "According to the Roman Catechism, it belongs to the father however, or to the person taking his place, as *also to the confessor*, to admit the child to First Holy Communion."

We may well be permitted to ask where the duty of the "confessor" comes in. Should the father or his representative consult with the confessor as to the obligation and right of the child to make his First Holy Communion? From some pastorals one might almost conclude that this is the office of the confessor in the matter, to advise the father. However in the same paragraph (No. IV) of the Decree the Holy Father says that the obligation of the child falls back upon the parents, confessors, teachers, and pastors. It seems then that with any of these persons the father may consult, and that all of them have the duty of seeing to it that the child comes to its right, and fulfils its duty. Why should the Holy Father then afterward mention the confessor alone besides the father or his representative?

It seems that the office of the confessor proper and his duties proper exist only in the confessional. The duties and obligations then, as the Holy Father imposes them upon the confessor, are in the confessional. It is there where the confessor must tell the child, when he finds out that it has not yet made its First Holy Communion: "You are bound to make your First Communion." Father Vermeersch remarks that there may be cases where the confessor must not insist too much with the parents to bring their child to Holy Communion, for fear the seal of the confession may be violated. He seems to suppose that the duty of the confessor extends outside the confessional. We may well doubt whether he would be ready to admit such an onerous duty. It must be left, of course, to the prudent judgment of the confessor, whether in some cases it would not be best to leave the child in good faith and not urge its duty too much. Knowing that the obligation of the child is of Divine law, and that it must submit as soon as possible, absolution of course can not be granted where the child resists.

But it may well be permitted to ask here whether the duty of the confessor stops, when dealing with the child alone. Has he no obligations in the matter with his other penitents, parents, teachers, and even priests? It would seem that his duty with these parties is much greater than with the child. If any one of these persons stand between God and His child, the duty of the confessor seems to be plain, to withhold absolution. Must the confessor then ask questions in this matter in order to find out from his penitent, whether father, teacher, or priest stands between Jesus and a child under his care? The Holy Father seems to intimate this rather, when he says that it belongs to the confessor amongst others to admit the child.

However, would the confessor not be allowed to leave matters go their own way, and leave parents, teachers and priests, in good faith, if he finds out that they either through negligence or neglect or prejudice fail to do their duty? It seems that in such a case the confessor may not leave the respective parties in good faith, because there is here question of the rights and obligations of a third party, the child, who depends upon them. The duty of the father or his representative in bringing the child to the railing, where the priest must give it Holy Communion seems to be plain, according to the Decree. The duty of the confessor with his penitent, who stands between Jesus and the child, seems to be just as plain. He can not give absolution unless the penitent promises to do his duty in seeing to it that the child under his care complies with the divine law, and that " as soon as possible ", as the Holy Father says.

LOUIS F. SCHLATHOELTER.

Troy, Mo.

MAY CARDINAL DEACONS CONFER MINOR ORDERS?

The exhaustive historical articles by the Rev. Dr. Murphy on " The Cardinals of the Holy Roman Church," in the January and February numbers of THE ECCLESIASTICAL REVIEW, have raised the interesting question whether Cardinals, when simply priests or deacons by ordination, have the right to confer Tonsure and Minor Orders on the clerics belonging to

their titular churches. In recent times we have had Cardinals Antonelli and Mertel among those who had merely deacon's orders; otherwise such cases are rare. A scholarly member of the Redemptorist Order sends us the following summary of opinions taken from our leading canonists, who do not seem to agree on this subject. The question is one that appears to call for some authoritative decision, even though the great majority of authorities lean toward the opinion that Cardinals who are only ordained deacons have no such power.

1. Wernz (who to-day is *facile princeps* among canonists) says: "Ex antiquo jure accedente consuetudine etc. . . . . simplices quoque *Presbyteri Cardinales* . . . et quoad primam tonsuram et ordines minores tantum," i. e. sunt ministri extraordinarii et capaces sacrae ordinationis sunt. (Jus Decretalium, tomus II, pars I, p. 58, no. 27, IIa, altera editio etc.)

2. Bargilliat: "Cardinales, licet simplices presbyteri, possunt in suis Titulis etc. . . . tonsuram et Ordines minores conferre iis etc. . . . ." (Praelectiones Juris Canonici, no. 272, II, b., editio vigesima quinta.) Again: "Minores Ordines, modo sint Presbyteri, conferre possunt etc. . . . ." (Ibidem, no. 443, I, d.)

3. Gasparri: "Tandem communiter affirmant doctores Cardinales titulares sive episcopos sive etiam simplices presbyteros in sua etc. . . . posse personis etc. . . . conferre tonsuram ac minores ordines." (De Sacra Ordinatione Tractatus Canonicus, Vol. II, p. 191, n. 965.)

4. Many: "Cardinales, modo sint presbyteri, possunt in Titulis suis conferre tonsuram et minores ordines etc. . . . " (Praelectiones de Sacra Ordinatione, p. 143, no. 58.)

5. Aichner: "2. Eandem potestatem (i. e. conferendi tonsuram ordinesque minores) presbyteri Cardinales in ecclesia tituli sui etc. . . . exercent." (Compendium Juris Ecclesiastici, p. 196, no. 2, editio undecima etc.)

6. Sebastianelli: "Secundo Cardinales, si charactere sacerdotali sint insigniti, in propriis titulis possunt tonsuram et minores ordines tantum conferre etc. . . . " (Praelectiones Juris Canonici, De Personis, p. 85, no. 90, editio prima.)

7. Sanguineti: "Cardinalis presbyter potestatem habet conferendi etc. . . . tonsuram atque ordines minores." (Juris Ecclesiastici Institutiones etc., p. 265, c., editio altera etc.)

8. Baart: " . . . that the cardinals who have titles in Rome may, if they themselves are priests, confer tonsure and minor orders etc. . . . " (The Roman Court, p. 55, no. 60, editio prima.)

9. Vering: " Die Cardinalpriester haben das Privileg, die niederen Weihen etc. . . . zu ertheilen." (Lehrbuch etc. des Kirchenrechts, Seite 427, II., Dritte etc. . . . Auflage.)

10. Sägmüller: " Die Kardinalpriester können etc. . . . . die Tonsur und die niederen Weihen ertheilen." (Lehrbuch des katholischen Kirchenrechts, p. 370; zweite etc. Auflage.)

11. Schulte: " Ihre (Kardinäle) Privilegien sind: . . .3. Das Recht, wenn sie Priester sind, die Tonsur und minores . . . zu ertheilen." (Lehrbuch des kathol. Kirchenrechts, p. 223, II, 3; zweite . . . Auflage.)

12. Ferraris: " Item Cardinales Presbyteri, etiamsi Episcopi non sint, possunt etc. . . . conferre Tonsuram, et omnes Ordines minores in suis etc. . . . " (Bibliotheca Canonica Jurid. etc. sub vocabulo Cardinales, Artic. III, no. 22; editio novissima etc.) Again in the same Article, no. 30, he says indiscriminately: " Cardinales possunt conferre Tonsuram et minores Ordines personis " etc.

13. Phillips: This author apparently contradicts himself, for in one place he says: " Ergo Cardinales, modo presbyteri sint, familiares suos etc. . . . illis quatuor ordinibus minoribus initiare possunt." (See Compendium Juris Eccles., p. 110, § 58, I; editio tertia.) Then further on he says: " Cardinales presbyteri et Cardinales diaconi in suis titulis . . . familiares quoque suis tonsura ordinibusque minoribus initiandi." (Same, p. 208, IV.) He says the same in his German edition (Lehrbuch des Kirchenrechts, p. 102 and p. 212, respectively; zweite . . . Auflage). And in his larger work he says: " Dennoch besteht dieses Vorrecht etc. (i. e. die Tonsur und die vier niederen Weihen etc. . . . zu ertheilen) der Cardinäle unbehindert fort etc. . . . nur in dieser Weise gefasst werden, dass bloss der Cardinal presbyter und nicht auch der Cardinaldiakon jene Befugniss habe etc." (See Band I, § 38, p. 338; erste Auflage.)

14. Grandclaude: " Extraordinaria potestas competit . . . cardinalibus presbyteris . . . sed quoad primam tonsuram et ordines minores tantum." (Jus Canonicum, Tomus I, Lib. I, Sectio IV, § 1, 2°.)

15. Vecchiotti: "Cardinales presbyteratus ordine insigniti in Ecclesiis . . . suis subditis . . . primam tonsuram et minores ordines conferunt." (Vol. III, § 17.)

16. Schmalzgrueber, an old timer and old reliable: "Extraordinariam potestatem conferendi ordines minores, et primam tonsuram de facto habent plerique abbates, et cardinales presbyteri in ecclesiis sui tituli, potestque haec potestas ex speciali privilegio papae committi cuivis simplici sacerdoti etc. . . . " Then he continues: "Immo etiam non sacerdotali [I suppose it should be *sacerdoti*], supposita sententia non improbabili, quod ordines minores non sunt vera sacramenta, sed sacramentalia ab ecclesia tantum instituta." (Liber I, Pars III, Titulus XI, § IV, De Ministro Ordinationis, no. 30.)

17. Laurentius, S.J.: "Idem privilegium (i. e. facultas ad primam tonsuram et quattuor ordines) competit cardinalibus, si sacerdotali charactere insigniti fuerint etc. . . . " (Institutiones Juris Ecclesiastici, § 29, no. 87, p. 75, editio altera etc.)

All these require the sacerdotal dignity (excepting Phillips' apparent contradiction in his Compendium). I have found a few who generalize, viz. that cardinals etc. I submit some citations:

1. Bonal: "Etsi ordine episcopali praediti non sint, Cardinales possunt conferre ordines minores etc. . . " (Instit. Canon., Tractatus III, 48, Quaeritur 3°, 3, p. 314.)

2. Taunton: "They (cardinals) can give tonsure and minor orders etc. . . . " (Cyclopædia of Canon Law etc., sub vocabulo Cardinals, no. 10, (5), p. 134.)

3. See Ferraris above, sub no. 12, secundo loco.

4. Craisson generalizes in like manner.

5. De Luca: "Utrobivis sit constitutus titulus, est insuper Cardinali in eodem potestas conferendi, praeter tonsuram, ordines etiam minores." (Praelectiones Juris Canonici, Titulus XV, no. 221, III, p. 333). However in another place he says: "si vero de ceteris conferendis ordinibus (i. e. subdiaconat. (?) minores ordines) res sit; ut in presbyterali saltem ordine sit constitutus et indultum etc. . . . " (Ibidem, Titulus III, no. 40, II, sub a, p. 60.) Of course he here speaks of "minister ordinis" etc. and not of cardinals.

Would we not conclude from the overwhelming number (i e. seventeen) that only cardinal priests can confer tonsure, etc. and not cardinal deacons?

J. A. K.

THE CATHOLIC BOYS' BRIGADE AND THE BOY SCOUTS.

Qu. The Lieut.-Colonel of the Salford Diocesan Regiment of the Catholic Boys' Brigade who writes in the REVIEW makes it plain that the English Bishops are thoroughly alive to the danger of the new education proposed for our boys. It is the very danger which we are combatting by our parish schools and which calls forth protests against Catholic boys entering the Y. M. C. A. and other organizations that are working for the moral uplift of the young on a purely ethical basis such as justifies the philosophy of paganism and ignores the distinctly obligatory nature of the Christian precepts. It is true that, as General Sir Baden Powell emphasized in his recent tour through the United States for the purpose of rousing enthusiasm in behalf of the Boy Scout, the regulations of the movement encourage religious exercises according to each one's conscience; but so do all similar enterprises, including the Public Schools. They all end by uniting in discriminating against Catholic practices simply because the Catholic Church demands not a neutral religious profession only but a positive and definite exercise thereof based on positive and definite belief in Christ's teaching. Such exercise of religion is sure sooner or later to become a mark for criticism which must affect a boy who is sensitive to the imputation of "being different."

Couldn't we get some army chaplain or, better still, one of the officers of the Catholic Boys' Brigade to do what Sir Baden Powell is doing, that is come over here to give us a few points and create some enthusiasm on the subject? There is enough at stake to make it worth while.

I have written this, not knowing whether or not there is any such action already taken. The Archbishop of St. Louis ought to be interested since the protest against the Scouts came, if I remember rightly, from his diocese. But there are others, like the Archbishop of Milwaukee, or Boston, or St. Paul, whom one would like to see take a hand in this matter. Perhaps an article in the REVIEW on the difference between "Clerical Lascia Fare" and "Episcopal Foresight", or such like, would rouse our combined consciences. We seem unfortunately just now more interested in Roman millinery and electric stage setting than in taking care of our poor boys, who

as soon as they leave school have to shift for themselves, unless a stray Holy Name Society gets hold of them, or some zealous pastor keeps them from drifting under "Socialist" influence.

A SECOND ASSISTANT.

Resp. An active campaign in the Brigade interest would be undoubtedly successful, if a few enthusiastic priests backed by enthusiastic and influential laymen could be got together to form a propaganda committee. This is the way the Catholic Boys' Brigade has been established in many places in England. We think it would be easy to enlist the aid of some one of the Catholic officers to do what General Sir Baden Powell has done by his recent tour. The general meetings of the Saint Vincent de Paul Society, the Summer School, and kindred assemblies, offer a field for expounding the Brigade cause to intelligent men who could act as leaders in the movement.

On the other hand, it should be remembered, as Mr. J. Percy Keating points out in his thoughtful letter on the subject, that there is every opportunity of carrying out the popular Boy Scout idea, as represented in its American form of organization, without forfeiting the influence and advantages of Catholic discipline and practice. Pastors may organize their own Boy Scout Batallions, and at the same time profit by the prestige and protection given to the organization as a whole. This was not the case at the beginning of the movement, when the English Constitution of the Boy Scouts was adopted here. At present the movement appears to shape itself in such a way as to allow perfect freedom and independence to Catholic organizations under the general rules of the national Boy Scout system. That lessens considerably the danger of religious defection, whilst it increases the fraternal and national spirit of union.

CATHOLIC BOY SCOUTS IN THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Will you permit me to add a few words to the discussion on the subject of the Boy Scouts. The letter of Mr. Festus J. Wade and the answer of the Editor of the REVIEW in your November number certainly throw light upon the advantages and disadvantages of the

movement from the Catholic standpoint, and furnish food for thought. But some definite conclusion should be reached without delay, for with the approach of Spring and the impetus given by the recent visit of Sir Baden Powell I fancy the ranks of the Scouts will be largely augmented and our Catholic boys are as likely to catch the fever as others; and if safeguards can be had they should shortly be forthcoming, if at all.

It seems to me most improbable that a separate Catholic Brigade such as exists in England will take definite shape in this country. Certainly there seems to be no such prospect at present; and therefore if the existing scout organization can be so adapted to our Catholic ideas as to eliminate the dangers pointed out by the article in the REVIEW, surely the opportunity should not be slighted. I believe these dangers can be eliminated, even though I am in full accord with the REVIEW as to their nature and extent. The chief danger, as the article says in substance, lies in the absence of a religious motive underlying the moral code which the movement seeks to inculcate, and the consequent disadvantages under which the Catholic boy suffers in associating with others whom he is led to believe may attain the same end without any religious sanction,—a circumstance which naturally leads him to set an indifferent value on his own faith. Under the system of organization of the Boy Scouts, however, this danger, as I take it, may be avoided, especially in this country where, as I learn, the organization is not as closely knit as in England and the unit of organization in all that pertains to character building may be independent of the governing body. The principle of segregation may thus be utilized. In this matter my own experience may avail. I was asked to join the local council of the Philadelphia body, having been selected, as I was told, because of my faith, and in the hope that by personal contact with the practical working of the organization I might dispel any unfavorable impressions I may have previously conceived, and help remove any such impressions from the minds of others. I had no predilections either way, being only concerned with the welfare of the *genus* boy, who interests me amazingly. My experience has led me to the following conclusions.

The leaders in the movement in and around Philadelphia are men who have not the slightest trace of religious prejudice, so far as I can discern. They believe that religion is indeed the real basis of morals, and therefore not only agree but actually insist that every boy in carrying out the Scout idea should practise his own faith in such way as involves no disadvantage to him. They conceive therefore that the scout formation might better be de-

veloped on religious lines where preferred, and to this end the organization readily adapts itself. The unit is the patrol consisting of eight boys; three patrols or more form a troop, which is governed by a scout master. The troop is independent, in its interior control, of the general body. It meets at the call of the scout master, who must be at least twenty-one years of age and to whom the boys look for guidance in all that concerns scout life. Through him alone do they communicate with the higher bodies whose concern it is to promote the unity and efficiency of the body as a whole. The study is nature,—scoutcraft, woodcraft, campcraft. There are no halls in common where the several troops congregate for undenominational services, lectures, and the like; each is a separate entity living its own life and recruited from its own separate source. A troop may be formed from a parish, a Sunday School, a choir, or a Sodality, with its own scout master of the same faith, and under the eye of the pastor. And the combination of all under a single organization has the advantage of uniformity in the tests and standards upon which honors are awarded, in the cheapness with which supplies are furnished, and in the instructions which add zest to the activities of scout life. My experience therefore has taught me to believe that under such auspices the Catholic boy may be safely admitted to all the delights of the outdoor world under influences and incentives which contribute to the formation of character in the highest sense. And my earnest suggestion would be that measures should be adopted to discourage Catholic boys from joining undenominational troops as they are now doing, and to urge them to form separate patrols on their own parish lines.

J. PERCY KEATING.

Philadelphia, Pa.

PRESENTATION OF THE CUP AT THE MARRIAGE CEREMONY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The following concerning the wine cup at nuptials (*Linz Quart.*, 1903, p. 730) may interest the readers of the REVIEW who recall the discussion on the subject in your pages some time ago.

The "W. Pr. Corresp." remarks that there is no general prescription to add to the nuptial Mass the blessing of wine and to offer this blessed wine to the bridal couple to drink, since the Roman Ritual is silent about it. But since laudable customs in the rite of matrimony in different regions should be retained, according to the prescription of the R. R. (Tit. VII, C. 3, N. 5), the above-

mentioned custom is to be observed, where it exists, especially in places where even the diocesan ritual prescribes it (e. g. ritual of Eichstädt). That just the blessing of wine is added to the marriage contract is explained in the formula with which the wine is blessed for the bridal couple to drink: "Bibe amorem St. Joannis etc." Thalhofer says: "In virtue of the blessed wine which at the end of the nuptial Mass is blessed for the bridal couple, or, where the Mass is not celebrated, immediately after the marriage ceremony, they shall be preserved in their conjugal state from everything noxious for body and soul, as St. John the Apostle, by virtue of his love and the blessing which he made over the cup of poison offered to him, remained uninjured by poison." When the blessing of wine and the offering of the same shall take place may most likely be known from the prescription of the respective diocesan rituals. The rituals at our disposal place blessing and offering of the wine always immediately after the nuptial Mass or after the marriage ceremony.

P. ANDREW BAUER, O.S.B.

St. Meinrad's, Indiana.

THE PRIVILEGE OF THE MISSA DE REQUIE.

We have been repeatedly asked whether priests who have obtained the *privilegium personale* to say one or more Masses *de Requie* each week, are debarred from making use of this privilege in dioceses where a similar privilege is granted to all the clergy by special faculty obtained through the Ordinary.

The question can be answered only by reference to the tenor of the faculty itself. If the personal privilege is granted in terms that indicate no limitation, and if moreover it does not conflict with the express terms of the general faculty granted to diocesan priests through the bishop, then it would appear to be cumulative. Thus a priest who has received the faculty from the Holy See to say three Requiem Masses each week, if he lives in a diocese where by statute priests are allowed to say three Requiem Masses, would have the right to say six such Masses, until his faculty is duly revoked by competent authority.

THE NEW PSALTERY IS "AD LIBITUM" FOR ANY DAY DURING 1912.

The London *Tablet* prints a letter according to which the Sacred Congregation of Rites has decided the question proposed by Bishop Casartelli of Salford, whether the new Psaltery may be used on any day without thereby binding a priest to its permanent adoption during the present year. The answer is in the affirmative, excepting for *All Souls' Day* when the new office is obligatory upon all. As regards the Mass, priests are at liberty to say the ferial Masses except on doubles of the first and second class. The following is the text of the decision, dated 24 February, 1912:

"1. Licere cuivis officium divinum persolvere aliis diebus ex novo Psalterio, aliis vero ex antiquo ad lubitum perdurante anno 1912.

2. Quoad Missam standum esse Kalendario ecclesiae ubi missa celebratur; excepto tamen tempore Quadragesimae quo, qui utuntur novo Psalterio possunt dicere Missam de feria currente, exceptis tamen diebus duplicibus primae vel secundae classis, juxta rubricas ad normam Bullae *Divino afflatu*, tit. 10, n. 2."

HOW TO BEGIN "LAUDS" IN PRIVATE RECITATION.

Qu. Will THE ECCLESIASTICAL REVIEW please settle the following question in its next issue if possible:

A maintains that in the private recitation of the Office Lauds should begin absolutely with "Deus in adjutorium . . . ", even when they are not said immediately after Matins. Moreover, he states that there is no rubric to be found in the Breviary which directs that Lauds when separated from Matins should begin with Pater and Ave Maria, because Lauds is a continuation of Matins, both forming one hour, so to speak.

B holds that in the new Psalter just issued it is distinctly stated that in the private recitation of the Office, if Lauds are separated from Matins, the former must begin with the Pater and Ave Maria. Furthermore, he adds that the custom, now prevalent of not reciting the Pater and Ave Maria before Lauds, even when separated, is due to the fact that in choir Lauds is invariably said immediately after Matins, and as forming one service with it.

G. J. H.

Washington, D. C.

Resp. Liturgists have hitherto been at variance in regarding Lauds as a canonical hour distinct from Matins. The reason which was advanced [1] for considering Lauds as an integral part of Matins is the text of the general rubrics (tit. 34, n. 5), where the phrase "preces feriales dicuntur tantum ad Matutinas" evidently includes Lauds. Accordingly Father John T. Hedrick, S.J. in his admirable *Introduction to the Roman Breviary* (referring evidently to this interpretation) writes: "Lauds are not a distinct canonical hour, but are a part of Matins. Hence the Pater and Ave are not said before them, even when they are separated from Matins" (p. 43, n. 94).

The S. Congregation has settled this question, and by the new rubrics of the *Ordinarium Divini Officii ad Laudes* indicates that Lauds constitute a distinct part of the canonical Office, to be introduced by Pater and Ave whenever it is not said in immediate connexion with Matins.

PROFESSOR ALOISIO VINCENZI'S "LUCUBRATIO DE PERSONA CEPHAE."

To the Editor, THE ECCLESIASTICAL REVIEW.

In reference to J. F. S.'s inquiry concerning Professor Aloisio Vincenzi's *Dissertatio* (Vol. XLVI, no. 3, ECCLESIASTICAL REVIEW), allow me to suggest that your inquirer will find it embodied in Prof. Vincenzi's "*De Hebraeorum et Christianorum Sacra Monarchia et de Infallibili in utraque Magisterio*" in tres partes divisa. Editio altera, Romae ex typographia Vaticana, 1875. In a copy of this work in my possession the question of Cephas and Peter is discussed in pars III (de Act. Apost. XV. and Epist. ad Galat.). Cf. also, *Zeitschrift fuer Kath. Theol.*, Innsbruck, 1883, p. 474.

JOSEPH A. SHORTER.

Leavenworth, Kansas.

[1] See Van der Stappen *De Divino Officio*, qu. 50.

Criticisms and Notes.

SERMONS AND ADDRESSES OF HIS EMINENCE WILLIAM CARDINAL O'CONNELL, Archbishop of Boston. Three volumes. Cambridge: Riverside Press. 1911. Pp. 242—402—432.

The three handsome volumes appearing as the literary product of Cardinal O'Connell will be supposed at this time to claim attention chiefly as coming from a man whose recognized administrative ability has raised him to an exalted position in the ecclesiastical world. The writer of these *Sermons and Addresses* was known from the beginning of his ministry to possess the gifts of a forceful speaker. But the virtue of eloquence is something that can exist apart from the force of logical speech, constructive thought, and graceful literary expression, not to speak of that peculiar gift of originality which with some writers becomes the characteristic of their style.

In Cardinal O'Connell's *Sermons and Addresses* we find the touch of all these qualities; and it is this that gives them a value as Catholic literature. They are not the conventional repetitions of everlasting truths and principles, stated in arrestive or pleasing language. They go farther and allow us to study the man in the preacher, the citizen in the ecclesiastic, the teacher of morals in the priest, and the thinker in the leader of his fellows. And this fact is probably of greater worth than would be the study of them as models of priestly eloquence.

The greater part of the work contains doctrinal and festival sermons, homilies on the Gospels, panegyrics of Saints, dedicatory sermons, eulogies of Bishop Delaney, Archbishop Williams, and Pope Leo XIII, and conferences on moral topics. These date, with the exception of the pastoral addresses at the end of the second volume, to the early period of the Cardinal's priestly activity, and are characterized by simplicity and soundness of doctrine, strength and terseness of expression, withal by an unmistakable art which, whilst it gives elegance and grace to the appeals, betokens thoughtful elaboration. Where this art is wanting, the reader is duly warned of the reason, as in the "Notes on the Early Church".

The pages that more immediately interest us are those devoted to the pastoral addresses and those appeals to the intelligent public which deal with social conditions, as when the Cardinal speaks to corporations or societies on the duties of Catholic citizenship; on patriotism; on the unity of purpose in Federation, the uplifting

of public morals, and the safeguards against such "Modernism" as pursues the youth in the United States. In these the Cardinal gives clearly defined direction and marks a well thought out, practical program for united action. Among the most striking addresses in this connexion we would mention such as "The Church and the Republic", "Strength of Life", "Patriotic but not Political", "Federation Wall against the Enemies of God", "The Social Education Congress", "The Catholic Total Abstinence Union", "The Y. M. A. at Boston College", and "The Church's Stand" in which we are told what the Church stands for, what she is doing, and what are the reasons for her stability and strength.

To priests as such the Addresses to the Clergy and Pastoral Letters, of which there are altogether about a dozen, will be the most interesting, inasmuch as they are put forth with a strong realization of actual needs in the Church, under our changing social conditions, and with due regard for the old landmarks of truth and authority in doctrine and discipline. A masterpiece of appeal to the clergy is the Synodal Address delivered in Boston Cathedral, February, 1909, in which pastors are called on to labor for a renewal of faith and religious ardor in the men of their flocks. It deals in a sympathetic way with every phase of the diocesan and religious needs, yet in so terse and immediate a way that every show of eloquence other than that which comes from the call of one who is strong in the intellectual convictions of a generous faith, is forgotten.

Those who know something of the peculiar genius of the Italian language will recognize in the address "L'influenza di Roma nella formazione del Clero Americano" the inimitable grace and swing of the Tuscan orator which cannot be acquired unless one has lived in Italy. But it is also an answer to the question why should we send our students to Rome when all that science and discipline can give them may be found at home.

THE MUSTARD TREE. An Argument on behalf of the Divinity of Christ. By O. R Vassall-Phillips, C.SS.R. With a Preface by Mgr. Benson, and an Epilogue by Hilaire Belloc. New York, Cincinnati, Chicago: Benziger Bros.; London: R. & T. Washbourne. 1912. With Appendices. Pp. xiv—530.

In his preface to what Mr. Hilaire Belloc calls (and the reader of the work will surely agree with him) "a very original and striking piece of work," Monsignor Benson says: "It is the common method . . . of Catholic apologists to begin by establishing the Divine

Authority of Jesus Christ, then that of the Church, and finally, as a necessary consequence, the truth of the doctrine she proposes to our belief—a method which has been in the past (as no doubt it will also be in the future) of incalculable service toward the conversion of souls" (p. ix). In other words, the traditional method of apologetic has been to argue from the Divinity of Christ to the divine mission of the Church Catholic.

Believing that a reversal of this method will be useful to meet the difficulties of many souls at the present time, particularly of those who are puzzled by the apparent discrepancy between the Catholicism of the twentieth century and the Christianity of the New Testament, Father Vassall-Phillips takes the great *fact* of the Church as it exists to-day, examines it ,and shows that *it could not be what it is* unless its Founder were Divine. For the Church, he shows us, is a moral miracle, or a series of miracles in the moral order, for which it is impossible to account by any merely human founder or organizer. From a Church having divinity stamped upon her, the argument lies to the Divinity of Him who, if we study His life in the Gospels, is seen to have foretold, intended, and consciously provided for all that we have in the Catholic Church of to-day. Christ prayed for and willed that His Church should be distinguished by a unity that should be a picture on earth of the Unity of the Three-in-One. His Church possesses that unity as a living fact. Christ said that He would build His Church upon Peter, the Rock. The Church Catholic of the twentieth century demonstrably rests upon and is held together by its dependence upon Peter in the person of his legitimate successor. We might point here, for instance, to the recent affair of Modernism and ask, "What would have happened to the Church had Modernism not been authoritatively condemned by him alone to whom all Catholics, bishops, priests, and laity alike, would listen as to the representative of God and the spokesman of Christ's Body?" Again, Jesus Christ said "Whose sins you shall forgive, they are forgiven." To-day thousands of confessionals are thronged by the Catholic millions in perfect faith in that promise of Christ. Could the words of a mere man have produced this phenomenon, which our author shows, as he shows in respect to each of the phenomena of Catholic life chosen for the purposes of his argument, to have been a constant phenomenon in the Church from the earliest times till now? So with those tremendous words of the great Teacher: "Unless you eat My Flesh and drink My Blood, there is no life in you: He that eateth My Flesh and drinketh My Blood hath eternal life: He that eateth Me, the same shall live by Me;" so, too, with the fulfilment of that promise in the solemn declaration "This is My Body," "This

is My Blood." From the beginning till now, the Holy Eucharist has been the distinctive rite of Catholic Christians: the Body and Blood of Christ, which Catholics believe to be "truly, really, and substantially present in the Blessed Sacrament of the Altar," have been the life of miliions of souls throughout the centuries of the long life of the Church, and are so to-day. In that Blessed Sacrament is, indeed, the very life of the Church Herself. It is the centre about which all else that she has of priesthood, sacrament, and holy rite gather and to which they are referred. This, too, is a living actuality, visible and recognizable; and it is a moral miracle not to be accounted for except by the fact that He who said those words upon which the Catholic doctrine is founded was God Himself. So, too, with devotion to Our Blessed Lady. Were she not the Mother of God, this devotion could not have been. So with the Sacraments of Confirmation and Extreme Unction, of Order and Matrimony; so, too, with the Religious life—all of them are witnesses to the Divinity of Him to whom all of them can be historically traced.

Of course to this line of argument those who belong to any of the various schools of liberal thought to-day will reply: "All this that exists in the Catholic Church to-day is an interpretation put upon Christ's original simple teaching: it is the result of subjective Christian faith." Apart, however, from the historical proofs he is able to bring forward to show that the Catholic interpretation of Christ's words is justified, Father Phillips in effect replies: "Precisely; all this *is* Catholic faith: but this faith itself, its very existence, is one of those moral miracles to which I appeal. Were Jesus Christ not God, this faith of so many millions could not be." Catholics are kept in unity of faith because they believe that the Church and her head are infallible. If they did not believe this, they would not listen to the Church's definitions and teaching. But to get millions of men to hold this faith, and to obey, despite the fact that religion is the one thing above all others that men are most inclined to dispute about and in spite also of differences of race, of ideas, of education, and of temperament—this is beyond the power of man, and He who said "these things shall be," is proved, by the fact that *they are,* to be not merely human but truly divine.

The work, as Father Phillips says, is directed against the rationalist denial of Christ's Godhead. And a most effective argument it is. But it will undoubtedly serve another purpose too. It is a demonstration of the fact that the Catholic and Roman Church is the only Church that can claim to have been founded by Jesus Christ Himself. Missionary priests who have to deal with

non-Catholics, with prospective converts and inquirers, will find in this book a mine of useful information and telling argument. They will find, too, a presentment of the Catholic case peculiarly adapted to the usual state of mind of such people. While he uses the *facts* of the existence of the Church, of Papal Supremacy, of the Sacrament of Penance, of Catholic belief in the Real Presence, and so on, as standing proof of the Divinity of Him to whose original teaching and ordinance they can be traced, the author at the same time proves that these doctrines and practices are to be found in the New Testament and in primitive Christianity. Not only as a defence of Christianity against Rationalism, but also as a defence of Catholicism against Protestantism, and of the Catholic and Roman Communion against the claims of those who falsely usurp the name of Catholic, this book will be of great value.

It must not be imagined that the author, in supplying us with a specimen of apologetic from a somewhat unusual point of view, is either belittling the traditional methods, or engaging in anything unauthorized or "novel" in the bad sense. Far from it. He is careful to state at the beginning his belief in and respect for the more usual methods. "Beyond doubt," he writes, "it is of great importance that every educated man should keep a firm hold upon the more usual course of Christian apologetics in all its overwhelming strength. For thus he will be enabled to demonstrate the Divinity of our Lord, even independently of the existence of His Church; and this once done, he will hardly find insuperable difficulty in establishing the claim of the Catholic Church to be the creation of Christ, safeguarded by Him from error, and endowed with authority infallibly to teach in His Name. But I believe that it may be well sometimes to reverse the procedure, and to argue now, not from cause to effect, from Christ to His Church, but from effect to cause, from His Church to Christ. And this on the admitted principle that not only every effect must have a cause, but also that every effect must have an adequate and a proportionate cause" (p. 51). Applying this procedure to the matter in hand, we must admit "that the Catholic Church of to-day, in the beginning of her history, had, like every other existing organization, some adequate and primary cause. If she answers to the promises and conceptions of her Founder so precisely as to stand before the world a super-human work, beyond the power of man to accomplish, then that Founder is, as He declared Himself to be, the Lord our God." Here we have our author's thesis.

As we have indicated, the process of argumentation is not unauthorized, nor is it new, though it has not been very largely used in modern times. The Vatican Council appealed to the divine fact

of the Church as a standing proof of her divine mission, and, consequently, of the divinity of her Founder. "Nay, more, the Church also, by reason of her wonderful growth, of her marvellous holiness and unexhausted fruitfulness in all good works, by reason of her unity throughout the world and her unconquered stability, is in herself a great and ever-living motive of credibility, and an unimpeachable witness to her own commission from God".[1] From St. Augustine and St. John Chrysostom the author is able to quote passages which substantially contain his own argument—from the Church to Christ. Especially noteworthy is the quotation from St. Augustine's sermon (No. 237) on the Resurrection. Father Phillips's treatment of the thesis of Harnack as to the origins of Catholicism, and his remarks on the question of the Fourth Gospel, will be especially useful to those who fancy that modern "scientific" history has disposed of the Church's traditional teaching in these matters. The argument from the unity of the Church is well drawn out, and aptly applied to remove the difficulties of an agnostic frame of mind. In the Chapter (III) on the Papacy, the parallelism between St. Peter's answer to Christ's question, and our Lord's declaration "Thou art Peter" etc.; as well as that between St. Luke 22:31-32 and St. Matthew 16:18 is drawn out and emphasized in telling fashion; and the passages in which, here and there throughout the book, the general argument from effect to cause, from the Church to Christ, is summed up in its application to particular features of Catholic life—e. g. the argument from the fact of the Papacy on pages 150 to 152, somewhat remind us of the famous parallels drawn out by Newman, in the *Essay on Development*, between the Church of antiquity and the Church of to-day. The two final chapters deal with various difficulties which may be felt by some minds against the author's conclusion, and they will prove, we think, to be not the least useful part of the book. The "Appended Notes" will be read with interest likewise, especially Note C, which deals with the much discussed expression "Quid Mihi et tibi est?" used by our Blessed Lord to His Mother during the wedding at Cana.

It was a happy thought to get Monsignor Benson and Mr. Hilaire Belloc to write the Preface and Epilogue respectively. They both have something illuminating to say: and Mr. Belloc's remarks upon the kind of apologetic required for many minds in these days are worthy of serious consideration. A word of praise must be added for the excellent make-up and arrangement of the book. The marginal sub-titles of sections are most helpful. We think that a more taking title might have been given to this very striking work.

[1] Constitutio de Fide. Cap. iii. See p. 50 of Father Phillips's book.

OBJET INTEGRAL DE L'APOLOGETIQUE. Par A. de Poulpiquet, O.P. Paris: Bloud & Cie. 1912. Pp. 579.

J'AI PERDU LA FOI! Résponse a l'Incrédulité Moderne. Par R. P. Ramon Ruiz Amado. S.J. Traduit de l'Espagnol par l'Abbé Ev. Gerbeaud. Paris: Téqui. 1912. Pp. 246.

Y A-T-IL UN DIEU? Y A-T-IL SURVIE DE L'AME APRES LA MORT? Par Henri Hugon. Paris: Téqui. 1912. Pp. 214.

Even those who are not specialists in Apologetics are aware of the stream of books on that subject unceasingly pouring forth from the European, especially the French, press. One who is influenced more by the extent than the essential content of that literature may well suppose the subject practically exhausted and that nothing worth the saying, or the reading, remains to be said. And yet when one takes up the first of the books above listed, he learns that Apologetics is in a very bad way. Not only is it despised outside the Church (which is nothing to be wondered at), but inside the Church it is in a sad state of disorder if not of ill repute. And why? Largely because of the maltreatment it has received at the hands of its doctors. Some score of years ago Apologetics was discovered to be aging, decrepid, tottering on its last legs. Some of its friends got together and, seeing that the old physics, bloodletings, and liqueurs were of no avail for restoring its vigor, they went to work with massage and the newest batteries, thinking to galvanize it into fresh life. In part they succeeded; on the whole they have signally failed. And again, why? Because they didn't know and don't yet know what Apologetics is; they don't understand its system, its real genuine nature, and as a consequence they don't understand the proper method of treatment.

These are hard sayings, and probably those to whom they are applied will not care to hear them, much less to admit their truth. All the same, the author of *L'Objet intégral de l'Apologétique* makes them fearlessly and maintains them vigorously. He asserts that Apologetics is in discredit, first, because of the indefiniteness of its special subject-field; many of its champions confound Apologetics with *fundamental theology*, a confusion which consequently confounds the principles (objective and subjective) as well as the methods of the two disciplines; secondly, because of the confusion of its general subject-matter, Apologetics is frequently made up of fragments of science, philosophy, psychology, anthropology, history, and what not; thirdly, because of the excessive optimism of its defenders—an exaggerated confidence in the statement, in the in-

herent value of their constructive arguments and the thoroughness of their answers to difficulties; and so on.

These and other serious charges against many of the existent works on Apologetics are of course not made at random; they are substantiated by Père Poulpiquet. He then proceeds to analyze the concept of credibility, to show the synthetic character of its motives, the nature of the evidence for revelation; and the solidarity from an apologetical standpoint of the motives of credibility. These subjects make up the first part of his book—extrinsic Apologetics. The second part treats of intrinsic Apologetics—that is, the approach to faith from the side of man's will. The objective value of this method is well established, the limits of the two methods are indicated, and the necessity of their union, in view of the fact that both reason and will have their essential functions in the act of faith, is made evident. The third part of the work is devoted to showing what Apologetics is not. Its differentiations from faith, from theology, from philosophy, from history—these are clearly determined and the integral object of Apologetics set forth with rigorous distinctness.

One cannot but recognize that if the precise definitions and exact methods which are employed throughout this book were universally introduced into Apologetics, the science would not only be absolved from its sins, both of commission and omission, but would at once have reached a state of ideal perfection. Unfortunately the goal is still far ahead, though it is happily in sight; and is surely worth the striving for. In the meantime authors will continue to frame *Apologies* — defences of the groundwork of faith — which even though they may fall short of the ideal laid down by a justly exacting *Apologetic*, will accomplish their measure of good.

Among works of this kind may be placed the second in title above. Every priest who has spent some years in the sacred ministry has met with men or women who have confessed, sometimes sadly, to a loss of faith. How to regain the gift will depend on the reason of its loss. Should the reason be in the head, the mind —usually it is in the heart—a clear, thorough understanding of the reasonable grounds of faith will go far to placing the conditions whereon faith is restored. To state those grounds in a readable style is the purpose of the book above-mentioned. Of course, there exist already many books, especially in French, having the same object in view. The fact that the translator has gone to the Spanish to add another to the list may be taken as a sign of some special merit in the present work. That merit does not lie so much in the subjects discussed—for these are substantially those held in common by the class to which the book belongs—as in the

clear and clever style in which they are presented; and so it may be commended on the author's own motive that books of the kind should be multiplied in forms as various as are the states of mind of persons who lose the faith.

The third book above, on the existence of God and the immortality of the soul, is a succinct summary of the ethnological data for the two truths. The voice of humanity echoed from every tongue and clime, from prehistoric ages onward to the present day, is made to utter its testimony. Although the line of thought is familiar, the book is serviceable for the orderly and interesting survey it affords.

THE ROMANCE OF A JESUIT. Translated from the French of G. de Beugny d'Hagerne by Francesca Glazier. London: Burns & Oates. 1912.

Although this book has the same title as a work of M. Daniel Barbé (*Roman de Jésuite*) and is written with the same object, namely to defend the good name of the great Society of Jesus from the stupid or malicious assaults of ignorance and hatred, the stories which are made the vehicle of the author's purpose in each case are very different. Here we have a tale of a young Frenchman who, reduced to poverty and left helpless in the world with a young sister to take care of and provide for, is induced for lack of money to undertake the odious rôle of spying upon a certain Jesuit house in order to obtain much-needed proof of the political machinations of Jesuits. He is employed for this purpose by a Minister of the Government who is anxious to get real first-hand evidence which he may be able to use in Parliament against the Society. The hero of the tale, Charles Durand, consents to apply for admission as a novice at the Jesuit house at Saint-Acheul, and, when he has found out all he can, he is to report to his employer. It is needless to say that he is one of those young Frenchmen who have lost the faith, though he had received a pious up-bringing. His irreligion is a great grief to his sister, who is in every way an admirable girl and a devout Catholic. The plot of the tale after Charles's acceptance as a novice is rather obvious. Of course he can find nothing in the Jesuits which is not good, edifying, and worthy of admiration. He comes to love his fellow-novices. He can see no sign of any political machinations, or of anything except whole-hearted devotion to the duties of a life undertaken for the love of God and men. Eventually he is converted, and wishes in real earnest to join the Society. The Superior wisely tells him to set to work—after he has given his employers an honest report of his conclusions and convictions—and earn a living for himself and

his sister till such time as she may be in a position to provide for herself, and he be left free to become a Jesuit if he still feels called to the Society.

The book is not on the whole very powerful. The story of the hero's conversion and the description of the real life and characters of his unsuspecting hosts are its strongest parts. Besides, the tale has suffered in translation, from the real difficulty of rendering French conversation naturally in English, especially when, as in the present instance, the conversation is mainly dialogue. The interest rises when the letters which Charles writes to the Minister begin to show his change of mind, and the final series, when he almost unburdens his mind to a fellow-novice and later when he confesses his deception to the Father Superior, are well done. The book might usefully be placed in the hands of one who is prejudiced against the great Society which it was written to defend.

CROWN HYMNAL. By Rev. L. J. Kavanagh and James McLaughlin. Boston: Ginn & Company. Pp. lx–560. 1912.

This is a serious and careful attempt to supply children in the parish schools with a comprehensive, well-edited, attractively printed and moderately-priced volume of hymns. In its 620 (lx and 560) pages are found nearly two hundred English hymns and some seventy or eighty Latin hymns, a number of Latin psalms (the *Dixit Dominus* in the eight modes), the approved litanies, a number of plain chant Masses, etc., together with morning and evening prayers, devotions at Mass and Vespers, etc. Despite the number of pages required for this complete manual for children, the volume is not large, but compact. The plain chant is in modern notation and is the approved Vatican chant. In this edition for the use of children, only the melodies of the hymns are given. Another edition will contain the accompaniments for organ or piano. The scholarly abilities of the editors will doubtless preserve this forthcoming edition from the common fate of many Catholic hymns, of having the accompaniments written in "piano" style of broken chords, while the instrument at hand is usually a melodeon or organ. It would be desirable that at least the organ edition should contain the names of the authors of the English texts or translations, the composers of the melodies, the authors (so far as may be ascertainable) of the Latin hymns, and an index covering these subjects. This would demand much editorial labor, but a glance at any good non-Catholic hymnal (e. g. the "English Hymnal" or "H. A. & M.") will illustrate the interest and value attaching to such editorial labors.

We notice in the "Holy God" (p. 2) the frequently found non-rhymic lines:

> Infinite Thy vast domain,
> Everlasting is Thy Name.

Since "domain" and "name" are not rhymes, the other form (also frequently used) would of course be preferable:

> Infinite Thy vast domain,
> Everlasting is Thy reign.

The second stanza:

> Hark! the loud celestial hymn
> Angel choirs above are singing,
> Cherubim and seraphim,
> In unceasing chorus praising . . .

is obviously incorrect in rhyming "singing" with "praising". Change "singing" into "raising", and the interests of both meaning and rhyme are conserved. In the third stanza, should not "Apostolic *strain*" be "Apostolic *train*"?

The hymn, "I rise from dreams of time" (p. 85) might have been omitted without loss, in view of its obvious misuse of Shelley's famous Serenade, its sentimentality, and its poor rhythm in the third stanza (which makes the singing as difficult as the printing is defective). It would have been desirable, also, to have submitted the much-used hymn, "To Jesus' Heart all burning" (p. 96) to the editorial file, in the interests of rhyme and rhythm.

The "Tables" and "Glossary" are excellent features of the volume (pp. 532-556). "Capella" (p. 539) ought to be "Cappella".

H. T. HENRY.

PERONNE MARIE; Spiritual Daughter of St. Francis of Sales. 1586–1637. By a Religious of the Visitation. London: Burns & Oates. 1912.

This is a charming account of a charming and saintly character, Peronne Marie de Chatel, one of the original Religious of the Visitation under St. Jane Frances de Chantal. The spirit of the gentle St. Francis of Sales pervades the whole life of this holy nun, and one rises from the perusal of the little book with the feeling of having dwelt, for a space, in the serene atmosphere cast about them by sweet souls and simple lovers of Jesus. Peronne did not give up the world without a great effort, by reason chiefly of an

earthly love that promised every happiness. For eighteen months she had to live in the same house with her suitor, and "keep him in ignorance of her inclination, while he persisted in his efforts to win her affections. He had composed an anagram on her name; and the words kept ringing in poor Peronne's ears till she forced herself to keep them out, by learning by heart pages of a spiritual writer (Louis of Granada), which she recited to herself whenever she felt tempted to dwell on the flattering verse."

She had much originality in her various practices of devotion, and early cultivated a habit of speaking to God with a naive and devout familiarity. Her prayers, of which several specimens are given in this little biography, are full of Christian faith and unction. One day, reading the Psalms, she was struck by the sentence: "Do not become like the horse and mule that have no understanding." Reflecting that understanding is the essential distinction between rational and irrational creatures, she resolved to apply her mind to meditation and thus to raise herself, not only as demanded by the dignity of her nature, above the animal creation, but likewise above her own nature, so that by following the impulses of grace God might be the end and object of all her thoughts. It was then that the grace was bestowed upon her of turning her mind with facility to loving discourse with our Lord and with His Blessed Mother." This habit of "loving discourse", of a kind very individual and characteristic, is one of the features which gives so much charm to the life of Peronne Marie. Like all saints, she had her struggles and trials. She endured the trial of desolation, when Her Lord and Lover, who had made Himself known to Her in those mystic communings with which He honors holy souls, seemed to have forsaken her. She told this trouble to certain intimate friends in Religion, and drew from them letters of wise advice and consolation. She was too much inclined to timidity and want of confidence in her ability to perform the duties of office when they were put upon her. But she persevered, and all those who lived under her direction had reason to thank God that they came under her holy influence. Her relations with her spiritual Father, St. Francis of Sales, reveal to us his wise discretion and gentleness in the direction of souls. Many spiritual lessons may be learnt from this simple story of a holy life, and from Peronne Marie's own sayings, of which the authoress gives us a plentiful store. The story is well told, and may be recommended as a good specimen of hagiography calculated to edify and to console all classes of Catholic readers. To many also who are not of that fold it could hardly fail to appeal.

THE CATHOLIC DIRECTORY FOR INDIA, 1912. Sixty-second annual issue of the Madras Catholic Directory and Annual General Register. Madras: The Catholic Supply Society. Pp. 546.

With the spread of Catholic missionary propaganda in the United States and the establishment of a college intended to train missionaries for foreign countries, our interest in the progress of Christianity in the East grows apace. The latest issue of the Madras Catholic Directory throws much light upon the condition of the Catholic Church directed by the Apostolic Delegation of India. The report includes, besides India proper, Ceylon, and Malacca, and also Burma, the latter province being actually outside the Delegation, though part of the Indian Empire.

The present issue of the Directory is made remarkable chiefly by the statistical Appendix which contains a report of the Census of all the Christian missions in India, Burma, and Ceylon from 1851 to 1911. It is the first time, we believe, that such a report has been offered to the public, and the compiler, the Rev. J. C. Houpert, S.J., manages to throw a flood of light on the past and present condition of Christianity in India. The information, whilst quite new to perhaps most students of missionary enterprise, gives food for serious thought regarding the needs of the Indian missions.

Father Houpert's account is made from detailed reports; it includes Protestant mission statistics and compares efficiency without any attempt to discredit the efforts of non-Catholic organizations. The area covered by the report is 1,802,000 square miles, containing 324 million souls,—more than one-fifth of all the inhabitants of the world and more than the population of America, Africa, and Australia (Oceania) together. To estimate the relative influence of Christianity and the results of Catholic missionary efforts in these districts it will not suffice to take account merely of space and numbers, since the conditions of the work are widely different in different parts of the empire.

A clue to the "Missionary occupation" question, to use the author's words, may be found in the following: There are 36 Catholic missions to-day in India and Burma. These have some 8,000 stations or spheres of influence. The census of 1901 gave for these countries 731,183 towns and villages. Accordingly only one per cent of the towns and villages of India experience direct Catholic influence. If therefore one hundred missionary societies entered India to-morrow they would find the field free in ninety-nine per cent of the localities of the country. "Come" is the cry of 320 million non-Christians of India; or, as the Macedonian said to

Paul: "Pass over and help us!" And the practical answer of many Catholics will doubtless be to pray, to give, to go.

HANDBUCH DER PARAMENTIK. Von Joseph Braun, S.J. 150 Illustr. Freiburg, Brisg. und St. Louis, Mo.: B. Herder. 1912. Pp. 292.

This volume might be called a compendium of Father Braun's larger works on the subject of altar furnishings. It is suitable for students in seminaries, and for those generally who do not aspire to an exhaustive and scientific study of the question of paramentics. It has a special value of course for priests and artists, inasmuch as it enters upon the discussion of the materials, forms, colors, symbolism of the sacred vestments. Whilst it gives the history and gradual development of the sanctuary appointments and vestments, it distinctly emphasizes the present usage. The latter part of the work is devoted to decoration and "mobiliar". We miss any reference to thrones (episcopal), which seem to us to belong to this position, especially since the author deals with the episcopal vesture in the previous chapters, and since the drapery of the Ordinary's regular seat in the sanctuary forms an integral part of the decorative scheme as regards both material and liturgical color. But we may be at fault in assuming that this lay within the range of Father Braun's program for some reason known to himself, as we find the book in every other respect so complete and accurate as to leave nothing to be desired. We trust the time will soon come when such books will be accessible to English readers. So far none of the recently published excellent works of German and French writers has been translated or adapted, unless we regard as such the *Designs for Church Embroidery* in medieval style, which is published in English and French, as well as German, by B. Herder. The author's former works on vestments, as well as his monographs on the architecture of the Jesuits in Germany and Belgium, are unique and monumental in their sphere.

DOMINICI SCHOLA SERVITII sive Institutiones Spirituales in usum religiosorun. I. De Vita Regulari. Scripsit P. Bonaventura Rebstock, O. S. B. e Congreg. Beuronensi. Ratisbon, Rome, New York, Cincinnati: Fr. Pustet & Co.

Not only religious, but all who value the best forms of spiritual training, will be delighted with this little manual of St. Benedict's rule, which deals with prayer, the Holy Sacrifice, study, labor, recreation, and the excellence of solitary communing with God. Its typography and form make it a pleasure to handle the volume.

DIX PIECES POUR ORGUE OU HARMONIUM. Par Louis Raffy. Op. 62. St. Laurent-sur-Sèvre (Vendée), France: L. J. Biton.

This is No. 10 in the series of *Selecta Opera pro Organo vel Harmonio ad mentem "Motu Proprio" S. S. Pii X (22a Novembris, 1903)*. We welcome this, and all similar attempts to furnish churches or chapels that must depend on a small organ or perhaps on a "melodeon" for the instrumental helps to singing and to church services generally, with appropriate pieces for the organist. Conceived in the spirit of the legislation published by Pius X respecting Church music, the carefully wrought compositions of the present installment deserve recognition and approval. They are original in conception, of only moderate difficulty, and are not, like so many compositions for the harmonium, of a merely fragmentary character. Written specially for the melodeon or harmonium, and not "adapted" from piano pieces or secular compositions, they are strictly in the class of organ compositions and carry with them no haunting suggestions of secular music. A word of praise should be said of the elegant engraving and typography and the very moderate price (3 francs—60 cents) for thirty-five pages of full-sized sheet music.

H. T. HENRY.

Literary Chat.

It is coming to be generally, if not universally, recognized that the "Social Question" can be solved only by the coöperation of the three agencies of Church, State, and the individual. The problem far exceeds the range of individual, even though organized, efforts, whilst only the Utopian idealist, blind to the perverse selfishness of human nature, expects that religious motives alone will suffice to induce men to coöperate for the common good. The strong arm of the State enforcing wise civil legislation is in the actual conditions of society an essentially necessary factor for effecting any permanent economic reformation. On the other hand, outside of certain fairly obvious lines, the extent of State interference is a vague and ever debatable territory. To draw the right line between excessive paternalism and *laissez-faire* liberalism surpasses the legislative prudence of a Solomon and a Solon combined. However, an approach at least to what the State ought to do may be made from the side of what the State has done and is actually doing.

Some notice was lately given in these pages to a recent study of this broad field of economic legislation—*Social Reform and the Constitution*, by Professor Goodnow (New York, Macmillan; 1911). Another work covering the same ground, but with some additional details, is now before us—*The Attitude of American Courts in Labor Cases*, by Professor George Groat (New York, Longmans, Green, & Co., 1911). The author has confined himself to the judicial opinions formulated by the federal, supreme, and circuit courts and the State courts of last resort. Extracts from such decisions which relate to more than five hundred cases dealing with various aspects of the labor problem are given in the words of the respective judges themselves.

The special value of the work consists not entirely, though inclusively, in these decisions themselves: but rather in the arguments upon which they are based. The book affords a survey of the political, social, and economic principles which guide the courts in their decisions of the cases in question. The usefulness of such a summary and instrument of reference for the student of social problems is sufficiently obvious and becomes still more patent when it is noticed that the list of subjects embraces such actual problems as the strike, boycott, picket, blacklist, closed shop contracts, rights of unionism, payment of wages, hours of labor—miners, bakers, barbers, women—tenements, etc. The book, it should be noted, belongs to the *Studies in Economics* (No. 108) issued by Columbia University.

More recently in the same series we find a brief monograph on *The Ricardian Socialists*, by Esther Lowenthal. The term Ricardian Socialists, it may be observed, is a case of *lucus a non lucendo*. The writers to whom the term is applied followed in point of time rather than theory the author of the *Principles*. They may be said to be a connecting link between the prior Utopian and the subsequent Marxian school, combining as they do in their theories certain idealistic with other economico-scientific elements. Whether Marx really owed anything to the "Ricardians", or whether he simply happened to hold certain views in common with them, it would be difficult to determine. The chief members of the Ricardian School were William Thompson, John Gray, Thomas Hodgskin, and John Francis Bray. The pamphlet before us contains an analysis of these authors' economic opinions and will therefore prove serviceable to students of Socialistic theories as a time and labor saver: *non enim omnia possumus omnes.*

Mr. Paul Carus, the founder, publisher, and editor of *The Open Court* and *The Monist* is one of America's most prolific writers. His special field is philosophy, though nothing human is alien to him. With parts even of the *substance* of his philosophy a Catholic fortunately can agree. For instance, Dr. Carus is a strong champion against the Pragmatists of the immutability of truth. "The consistency of the world," he holds, "is both universal and eternal" (supposing of course the world susceptive of such an attribute). "What is true here is true everywhere and what is true now is true forever." Besides this, Dr. Carus is the sworn foe of agnosticism, against which system of laziness he has written much and vigorously.

On the other hand, from the most essential elements of Mr. Carus's theories the Catholic student is obliged *toto coelo* to dissent. His opinion on the nature of the human soul is simply the fanciful, not to say phantastic conception devised by the Parallelists. "The soul," he says, "is not body and the body is not soul, but they are one of which the soul is the inner and the body the outer aspect." This idea of course tallies quite with the author's monistic conception of the universe, although Mr. Carus declares this conception to differ from pantheism no less than from atheism; it is none the less a projection or an injection into the real order of the mind's idea of Being (dynamic); in other words, it is nothing more than an hyposthasized abstraction. Formerly Mr. Carus held God to be the soul of the universe, but subsequently he "proposed a more definite conception", thus: "The God of Science [Mr. Carus knows of and believes in no other] is that principle which constitutes the cosmic order of natural law . . ." If by "constitutes" were here meant the creative and sustaining principle, every Christian theist would recognize the conception as his own; but it cannot mean this since Mr. Carus rejects such "traditional views of the churches", for they "are only surrogates that did service so long as the truth [conveyed by Mr. Carus's idea] was not yet forthcoming."

Nevertheless, however widely a Catholic must dissent from Mr. Carus's opinions, he cannot but recognize the earnest zeal and labor which their author

has spent in defending and propagating them. Some estimate of that industry may be gained from a small volume of two hundred pages entitled *Philosophy as a Science* published by the author. It contains an epitome of his philosophy and summaries of his books and articles.

A second edition, "aucta et emendata," of the second volume of *Elementa Philosophiae Aristotelico-Thomisticae*, by Father Gredt, O.S.B., professor of philosophy at St. Anselm's, Rome, has just appeared (Herder, St. Louis, Mo.). As notices of the work have already appeared in these pages it will suffice simply to call attention to the fact that the merits of the original are enhanced by the recent revision.

The Living Witness is the title of a small volume containing "a lawyer's brief for Christianity." It is a clear, straightforward summing-up of the divine claims of the Church; and being written from the lay and the legal viewpoint will no doubt influence for good minds that are not so easily affected by the professional theologian. Slight inaccuracies might be corrected in a future edition. For instance, it is not precisely true that we cannot "conceive of space without limit." We cannot indeed *imagine* limitless space, but we can and must *conceive* of space as limited. The two acts, to imagine and to conceive, are esentially different. Again, "when we speak of a person's character we refer to his soul, and not to his body"—rather, we refer to *both*. Character belongs to the *man*, to the person, and not to either one of his components as such. These, however, and other such minor inaccuracies tell nothing against the substance of a book that is otherwise solid, clear, and cogent. (Herder, St. Louis, Mo.)

A sheaf of thoughts gathered from the harvests of fifty years' service in the Master's field is offered as a token of gratitude on the occasion of his golden jubilee by Father Engelbert Bachmann. The little volume, which bears as title the author's pen name "Uriel," contains many good thoughts, instructive, wholesome, and pleasant—*bona honesta, utilia, delectabilia*. Some are in prose, others in verse. We will not insist on calling "Uriel" a poet since he deprecates the title, though he confesses "to an almost irrepressible desire of writing in metre and rhyme." *Quidquid sit de hoc*, the following lines will be admitted to convey good advice:

"*Rules for Good Health.*

"The head keep cool; the feet keep warm;
By eating, drinking do no harm;
Excess, not work, avoid with care;
Live useful, cheerful, kind to all;
Then may your grave claim Honor's pall."

The following stanza is of another vein, though no less suggestive:

"*Tabernacle Key.*

"There is a key, though small it be,
Most precious duly rated;
It ought to be, ought ever be,
Of truest gold, though we behold
It seldom more than [even?] plated." [1]

An erroneous system of theory or practice is best refuted by trying to discover the measure of truth it possesses and making that the point of departure to lead the adherent from its excesses or defects to the system that is most perfect. A good illustration of this method is given by Monsignor Benson in his *Non-Catholic Denominations*, in which, as has been previously shown in this REVIEW, he analyzes the elements of truths held by the various religious

[1] Louisville, Kentucky: Anzeiger Co. 1912.

bodies, in order to indicate the bridge over which they may be lead to pass to Catholicism. A similar illustration, though on a smaller scale, is presented in a neat little pamphlet entitled *Christian Science and Catholic Teaching*, by the Rev. James Goggin, of St. Edmund's College, England. The author clearly and succin tly draws out the elements of truth contained in Christian Science. Also, no less clearly, its exaggerations, and the consequent dangerous errors to which those exaggerations lead. And lastly he shows how the Church possesses whatever of truth, without the errors of exaggeration, that is contained in the system in question. The critique is temperate and respectful. Fun is not poked at the Eddyites. As a consequence the priest need not hesitate to put the pamphlet in the hands of an intelligent person who may have unhappily been lured aside, or is tempted that way, by the new doctrines (The Ave Maria Press, Notre Dame, Indiana).

A recent booklet entitled *Girls' Clubs and Mothers' Meeting* will be found highly serviceable in that important line of priestly duty, the care of working girls. The subject has come most prominently to the front in recent times and our Catholic ladies are manifesting commendable zeal in the good cause. They require of course the priests' help and guidance. The book just mentioned offers many wise and prudent suggestions gathered from ripe experience, such as devoted women will be glad to accept and practically utilize. When we add that the book is from the pen of Madame Cecilia, enough has been said in its commendation, though we shall return to it on a future occasion.

Biblical students and indeed all educated readers who take an intelligent interest in Holy Writ will welcome a critical edition of the Latin Vulgate recently issued by the Clarendon Press (Oxford and New York, Henry Frowde). It is a small, compact volume of nearly seven hundred pages, neatly printed on thin paper. It has abundant marginal references and textual variations, the work bearing testimony to the scholarly labor of the editors, the Anglican Bishop Wordsworth of Salisbury and Professor Henry White of Oxford. The title is "Novum Testamentum Latine secundum Editionem Sti. Hieronymi ad codicum Manuscriptorum fidem recensuerunt," etc.

A small volume of conferences in French on education (*L'Éducation Chrétienne*) by the Abbé Henri Le Camus is deserving of special attention. There are just a dozen discourses to less than two hundred small pages; which means that each conference is short, pithy, straight to the point, with plenty of good practical hints for parents and teachers, and even priests. It is published by the Téqui house (Paris) which has also issued recently a small volume on *Contemplation* (by Pére Lamballe, Eudiste). It contains a summary of the principles of mystical Theology, a digest of the teaching of the masters—SS. Thomas, Francis de Sales, John of the Cross, and Teresa.

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